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ABSTRACT

Ways that Catholic colleges and universities are trying to fulfill their role are discussed in articles by six college presidents and a church historian. In "The Catholic Liberal Art College: Has It a Future?" John Tracy Ellis notes some of the roots to be reaffirmed by Catholic colleges. In "Preparing for the Millennium," Theodore M. Hesburgh summarizes choices colleges must make in the next two decades. Bernard J. Coughlin, in "The Importance of Intellectual Work," emphasizes the importance of teaching and scholarly work to society. In "Religion: The Tradition and What Is to Come," Luke Salm explores the role of religion in Catholic higher education today and models by which a college can consider itself Catholic. Robert H. Conn provides an ecumenical perspective on the role of church-related colleges in the formation of human, and humane, values in "Cloning the Doves of Peace." In "Universities and Weapons Research," William J. Rewak discusses new choices and challenges facing the university regarding defense contracts and weapons research. Finally, in "Draft Registration and Federal Student Aid," David M. Johnson provides a perspective on recent development regarding the link between draft registration and federal student financial aid. (SW)

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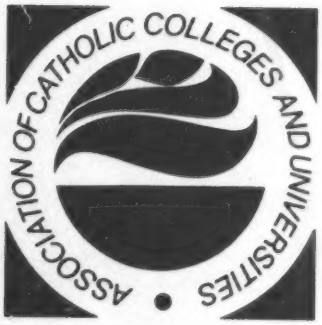
Current Issues in Catholic Higher Education

Facing the Future



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Introduction

Our theme for this year's annual meeting, "Reaffirming Our Roots While Facing the Future," seemed to resonate among our members. Discussions both during and after the sessions confirmed our impression that our Catholic colleges and universities are exploring the ways in which they can best contribute to the education of the women and men of the future society and church. Clearly, there is a wide spectrum among us of ways in which we see our mission and the means which we judge opportune for achieving it. Perhaps nowhere more than in higher education are the waves created by Vatican II most evident.

We have chosen, therefore, to collect and publish several papers in which presidents seek to explain to their constituencies the ways in which the institution continues to carry out its special mission. In addition, a thoughtful and critical address by the dean of American church historians, Msgr. John Tracy Ellis, at the centenary celebration of St. Ambrose College, reminds us all of some of the "roots" to be reaffirmed. The paper delivered by Bro. Luke Salm at the luncheon meeting of ACCU on February 2, 1983, adds an exceptionally valuable insight into the role of religion in Catholic higher education today. An ecumenical perspective on the role of church-related colleges in the formation of human—and humane—values is contributed by Robert Conn, assistant general secretary for campus ministry of the United Methodist Board of Higher Education and Ministry.

If it is true that several of these authors remind us of our tradition and the values associated with it, the talk given by William Rewak, S.J., to his faculty at Santa Clara University, demonstrates the "new" choices and challenges facing us. Ethical decisions are now being called for that impinge on the whole role of the university *vis a vis* society. Does the university have a responsibility to be countercultural in some sense? There are undoubtedly other positions regarding defense contracts contrary to Father Rewak's that can be justified. We would welcome a paper representing another point of view.

The same diversity can be found in the positions taken concerning draft registration and the link that was forged last summer between it and disbursement of federal student aid. ACCU associate director David Johnson reflects on this issue in our final article. Again, other viewpoints are possible and would be welcome.

Several other magazines and pamphlets from the campuses have carried presidential addresses on the subject of the "identity and mission" of the college or university. What is communicated by all of them is a confident, although cautious, expectation of a significant future for Catholic higher education in this country—an education deeply rooted in the Judeo-Christian tradition and forthrightly facing the future.

Alice Gallin, OSU
Executive Director, ACCU

The Catholic Liberal Arts College: Has it a Future?

Msgr. John Tracy Ellis

"Father Cosgrove, where shall we find a place to give a beginning to a college?" "Bishop," answered Father Cosgrove, "I will give you two rooms in my school building." "All right," replied the Bishop, "let us start at once...."[1] In this exchange quoted from the biography of John McMullen, first Bishop of Davenport, and Henry Cosgrove, his vicar general, there was adumbrated, so to speak, the origins of this institution which is now celebrating its centennial. Under the heading of the infant Diocese of Davenport the *Catholic Directory* for 1883 listed 21 ecclesiastical students, presumably the original student body of what was then termed Saint Ambrose Preparatory Seminary.[2] By the time the school had reached its golden jubilee in 1932 the students—all men—numbered 320 taught by 16 priests and 4 lay instructors. A half century later the centennial year finds more than 2,000 students, of whom over 900 are women. A further striking change is reflected in a faculty of 12 priests, 1 sister, and 62 lay professors.

I have no desire to fatigue you with statistics, and for the accuracy of those cited I have depended on the data furnished to the current *Official Catholic Directory*. Nor shall I detain you with an effort to trace the history of your College, since that has now been done by your own Father Anthony Farrell with, I am sure, far more competence than I possess. Let me simply say that the humble and modest beginnings of Saint Ambrose were an authentic American experience, for that has been the pattern of both the nation's story and that of the Catholic community of the United States. If both the Republic and the Church have found a blessing and a burden in their present size, this College may be said to have escaped the burden of 'bigness' while enjoying the blessing of steady but moderate growth.

What a vastly different world it is in which Saint Ambrose College finds itself in 1982 to that which witnessed its birth a century ago! In 1882 the white population of the United States—the blacks were not as yet counted—numbered about 45,000,000, among whom were counted less than 6,500,000 Catholics. But the tide that was destined to alter radically the status of the Catholic minority was clearly foreshadowed in their increase by 1,250,000 immigrants who arrived during the first decade of Saint Ambrose's life. Latent in the American mind since the earliest English colonization over 270 years before was a deep and instinctive suspicion of Catholics as a foreign and dangerous element. And nowhere was the mounting Catholic immigration of the 1880's more keenly felt and the alarm more effectively sounded than precisely here in this new Diocese of Davenport when in March, 1887, at Clinton, Iowa, Henry F. Bowers and his associates founded the American Protective Association to protect the Republic from the perils of Romanism.

American Catholics in 1982, buttressed by their more than 51,000,000 coreligionists and immeasurably better off financially than their immigrant ancestors, are prone either to be puzzled or to smile at the antics of the A.P.A. a century ago. But to the founding fathers of this College and their contemporaries, they were anything but a laughing matter or a source of puzzlement. The stark reality of a hostile environment was a daily experience and a factor with which Saint Ambrose's sponsors had to contend. All the more to their credit, therefore, that they had the courage to go forward in the face of unfriendly neighbors and what must have been at times an almost crippling poverty of trained personnel and inadequate financial resources.

Precisely what Bishop McMullen, Father Schulte and Joseph Halligan had in mind in naming their school after the famous Bishop of Milan, I do not pretend to know. Perhaps it was in part due to their admiration for Ambrose's courage in the face of adversity, for example, when he traveled from Milan to Trier in the spring of 385 to the court of Emperor Maximus and there upbraided the the mighty caesar for his tyranny. More likely, however, it was Ambrose's striking combination of learning and virtue that attracted them, as these qualities had attracted Augustine centuries before. For it was the learned sermons of Ambrose that finally brought Augustine to break with his own unhappy past and to find interior peace in the bishop's example. Saint Ambrose left a rich spiritual legacy in his sermons, his letters, his hymns, and his learned treatises on a variety of themes, a legacy that still offers spiritual refreshment in our day, nearly 1600 years

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Monsignor Ellis is currently a professorial lecturer in Church history at The Catholic University of America. His address was presented at St. Ambrose College, Davenport, Iowa, on October 11, 1982.

[1]James J. McGovern, *The Life and Writings of the Right Reverend John McMullen, D.D., First Bishop of Davenport, Iowa*. Chicago: Hoffman Brothers. 1888. p. 256.

[2]*Sadliers' Catholic Directory...for the Year of Our Lord 1883*. New York: D. & J. Sadlier & Company. 1883. p. 285.

after his time. In an age such as our own that places a high premium on the individual man and woman, on our worth as human beings, Ambrose has much to teach us. I like to think that he expressed the true value and worth of our humanity when he spoke of God's creation in these terms:

> He made the heavens; I do not read that He rested. He made the earth; I do not read that He rested. He made the sun, moon, and stars. I do not read that He rested there. But I do read that He made man and then found rest in one whose sins He might forgive.[3]

The patron of this College has, then, lost none of the inspiration he offered to your founders in 1882. It is to the honor of the successors of McMullen, Cosgrove, Schulte, and Halligan that the College has retained the patronage of Saint Ambrose, and that they have not displaced his name in a mistaken belief that inspiration from above is no longer relevant for an institution of higher learning in an age so clearly wedded to secular ideals.

Mention has been made of the vastly different world in which this College and its sister institutions find themselves today in contrast to what they have known and experienced. Most of the western world, if indeed not the entire world, has been overtaken by a revolutionary condition that leaves virtually no individual or institution untouched. Fourteen years ago Walter Lippmann, almost universally regarded as one of the wisest citizens of the Republic, remarked, "I know of nobody and I've heard of nobody who has come anywhere near to understanding fully and practically this revolutionary condition."[4] In the time since Lippmann wrote in 1968, I have seriously sought to discover the causes of the current malaise, but I do not flatter myself that I have succeeded. I have, however, found some light by way of historical parallels. No historian of sound judgment will suggest that history ever offers identical situations from different periods of the past, but similarities there are and have been. In that regard I know of no more enlightening summary of what constitutes a condition of this kind than that furnished by Robert R. Palmer when he described the era of the French Revolution in words that do, I believe, strike a familiar chord for us in the 1980's. He stated:

> By a revolutionary situation is here meant one in which confidence in the justice or reasonableness of existing authority is undermined; where old loyalties fade, obligations are felt as impositions, law seems arbitrary, and respect for superiors is felt as a form of humiliation; where existing sources of prestige seem undeserved, hitherto forms of wealth and income seem ill-gained, and government is sensed as distant, apart from the governed and not really 'representing' them. In such a situation the sense of community is lost, and the bond between social classes turns to jealousy and frustration. People of a kind formerly integrated begin to feel as outsiders, or those who have never been integrated begin to feel left out. . . .
>
> No community can flourish if such negative attitudes are widespread or long-lasting. The crisis is a crisis of community itself, political, economic, sociological, personal, psychological, and moral at the same time. Actual revolution need not follow, but it is in such situations that actual revolution does arise. Something must happen, if continuing deterioration is to be avoided; some new kind of basis of community must be formed.[5]

If all the ingredients in this summary did not become visible and active in the 1960's, certainly many of them did. That is why Henry Steele Commager could with plausibility describe the 1960's radical break with the past some years ago in these terms:

> The real break with the world of the Nineties did not come until our own time. It is the Sixties that will loom as large on the historical topography as the Nineties, and that will be seen as the watershed of the last years of the twentieth century.
>
> For it was the Sixties that broke, dramatically and even convulsively, with the world that had been fashioned in the previous three-quarters of a century. It was then that Americans—and others everywhere on the globe—moved into a world that was new, dangerous, and perhaps unmanageable.[6]

If I have quoted at length from Palmer and Commager —and others could be cited in the same vein—it has been with the hope of suggesting in broad terms the setting, the *mise en scène*, of the society upon which Saint Ambrose College is entering as it embarks upon its second century. The College has no choice, for in the company of its peers it must grapple with the problems created by a world in revolution. In a word, they will all have to steady their institutional nerves. By any norm or measurement it will be a formidable task; yet it will be anything but a hopeless undertaking, providing Saint Ambrose remains loyal to the ideals that brought it into being in the buoyant years of high national confidence when 'manifest destiny' expressed the ambitions of a people aglow with a sense of purpose and power.

'Purpose and power' have meanwhile lost none of their stimulating influence for the life of a liberal arts college, even if the latter is severely limited today by financial restrictions that prevent an institution's power from being fully realized. This inhibiting factor Saint Ambrose shares with practically all American colleges of its kind; admittedly an unhappy circumstance, but one that does not constitute an insuperable barrier to educational achievement of a high order. Obviously, the power engendered by large endowments enables colleges to do what otherwise they could not do. With careful management and apportionment of limited funds, however, educational enterprises of a creditable nature can still be nurtured and sustained.

Given the character of contemporary American society, the college that espouses a purpose based on religious

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[3]Quoted in Angelo Paredi, *Saint Ambrose. His Life and Times*. Translated by M. Joseph Costelloe, S.J. Notre Dame: University of Notre Dame Press. 1964. p. 275.

[4]San Francisco *Sunday Examiner and Chronicle*, June 9, 1968, p. 3.

[5]*The Age of the Democratic Revolutions. A Political History of Europe and America, 1760–1800. The Challenge*. Princeton: Princeton University Press. 1959. p. 21.

[6]"America in the Age of No Confidence," *Saturday Review World* (August 10, 1974), 16.

and moral principle may, in fact, find the latter a more challenging factor in this late twentieth century than the pressing obligation of balancing its budget in the midst of a recession that comes uncomfortably close to what Americans understand by the world 'depression.' That, I believe, may prove the vital touchstone for the Catholic liberal arts college in the time ahead. The problem posed by the current national mood will not, I think, be unduly simplified if put in the form of this question: How can institutions operating under Catholic auspices be true to their original purposes and at the same time chart their course in a society whose public face is fixed ever more intently on goals from which religious content and value have all but been eliminated? Parenthetically, may I say I speak here of the Catholic college, not with any suggestion of exclusivity that would separate it from its sister institutions of other religious or of no religious sponsorship, but for the sole reason that I know the American Catholic scene with some degree of competence that I cannot claim elsewhere.

In preparation for this address I read the recent volume of Derek Bok, *Beyond the Ivory Tower: Social Responsibilities of the Modern University*. The President of Harvard University is unquestionably a person of cultivated and urbane intelligence, who has much of worth to say on aspects of higher education that relate to government, to industrial corporations and the like. One who would seek his counsel, however, on matters pertaining to the realm of the spirit will be disappointed. In a chapter entitled, "The Moral Development of Students," the sole mention of religion reads as follows:

> To be sure, no one would deny that ethical values are profoundly dependent on many forces beyond the college curriculum—family influences, religious experience, and the personal example of friends and public figures.[7]

One would have thought that the foundation on which 'moral development' rests might have merited something beyond this single reference; but the book's pervading theme, academic freedom, would not, it seems, allow of such. Perhaps I expected too much of the husband of Sisella Bok, who several years ago provided a helpful and provocative analysis in her book called *Lying: Moral Choice in Public and Private Life*,[8] and her more recent work *Secrets: On the Ethics of Concealment and Revelation*.

One of the essential features in what President Bok calls the 'moral development of students,' a duty owed by every institution to its students, is the cultivation of character, the support of personal integrity, qualities which flourish best in a college where they are manifest in the lives of the faculty and administrative officers. For these qualities partake of truth itself, and one may say of them what Newman said when he asked how truth had maintained its ground in the face of so many adverse circumstances. "I answer," said the cardinal, "that it has been upheld in the world not as a system, not by books, not by argument, nor by temporal power, but by the personal influence of such men as . . . are at once the teachers and patterns of it."[9]

To fulfill the function of being 'teachers and patterns' of truth and its manifold offshoots is a severe and exacting task, yet one that no Catholic college can escape if it is to be faithful to the tradition that has given it birth. It is especially daunting in an age such as our own when so many of the supporting arches of the moral order have crumbled and been reduced to dust. For let us make no mistake about it, truth and moral development are not sustained of themselves; they require the docility of mind that finds its vitality in religous principle and practice. That, as I see it, is a prime obligation of a Catholic liberal arts college, a quality altogether compatible with the advance of human knowledge, the support of modern science and technology, and all the other varied segments associated with the world of higher learning. If that be not so, then how does one account for the fact that, all things considered, the most honored Catholic name in the most elite ranks of world scholarship and research is that of the Catholic University of Louvain, which for over 550 years has held loyally to religious principles while making significant contributions to modern science and to progress in virtually every branch of knowledge?

I believe that it will hardly be disputed if one maintains that one of the greatest contributions that a liberal arts college can make to society in general is the training of men and women who will offer that society inspired leadership. The almost desperate search for leadership has become a characteristic of our age, a theme to which that arbiter of American attitudes, *Time* magazine, has given repeated emphasis in its featured articles of July 15, 1974, November 8, 1976, and again in the issue of August 6, 1979. Yet the search of *Time*'s editors, and of many others in Church and State, has not meanwhile found fulfillment. That this failure on the part of those in positions of leadership has had an unhappy influence in the lives of students, no thoughtful person will deny. One of the most recent treatments of the subject has come from the same Derek Bok of Harvard, who sketched the negative factors of our age such as Watergate, spiraling crime, and the pervading corruption in public and private circles, and then remarked of today's students:

> Unlike their predecessors, they have known no heroes in public life. Since the assassinations of John and Robert Kennedy and Martin Luther King, not a single figure has emerged in the United States who can challenge and inspire a younger generation.[10]

Thinking solely of the American scene, I would find it difficult to disagree with this somber judgment, an assessment which makes me wonder if the extraordinary reception of Joseph L. Bernardin as the new Archbishop of Chicago in late August, 1982, was not a demonstration within the Church of this same search for leadership; a demonstration posited, I suspect, on the belief that in this

[7]Cambridge: Harvard University Press. 1982. p. 132.

[8]New York: Pantheon Books. 1978.

[9]*Fifteen Sermons Preached before the University of Oxford*. New York: Longmans, Green and Company. 1906. pp. 91-92.

[10]Bok, *op. cit.*, pp. 305-306.

churchman there may be embodied those qualities that once served the American Catholic community so strikingly in the person of Cardinal Gibbons of Baltimore. Be that as it may, this vital necessity for any society, temporal or ecclesiastical, may rightfully be thought an appropriate goal of the liberal arts colleges of the land.

If, however, that goal is to be achieved by the Catholic liberal arts college of this late twentieth century, it will demand an uncommon amount of courage as it moves forward in the midst of our secularized national milieu. Nor can it be brought off by men or women of other than profound inner conviction that religious faith, inspirational teaching, and productive scholarship are entirely congenial companions in the learning process. The axiom that 'we act as we believe' is operative here, for one can expect little from those whose convictions are lacking in depth. Pope John Paul II made that point when in June, 1979, he spoke to the faculty and students of the Catholic University of Lublin who had traveled to Czestochowa to greet him. He stated:

> Any man who chooses his ideology honestly and through his own conviction deserves respect. The real danger for both sides—for the Church and for the other side, call it what you will—is the man who does not take a risk and accept a challenge, who does not listen to his deepest convictions, to his inner truth, but who only wants to fit in somehow, to float in conformity, moving from left to right as the wind blows.[11]

It is that type of conviction lived out bravely that will win the respect of students and prompt them to believe in moments of quiet reflection that they are being led, and that by elders who know where they are going and whereof they speak.

Obviously, without courage leadership of this kind does not lie within our grasp. In his famous commencement address at Harvard in June, 1979, Aleksandr Solzhenitsyn said a number of things that occasioned sharp criticism, but I am unaware that he drew serious opposition when he declared:

> A decline in courage may be the most striking feature which an outside observer notices in the West in our days. . . Such a decline in courage is particularly noticeable among the ruling groups and the intellectual elite, causing an impression of loss of courage by the entire society.[12]

Moral courage, whether within college communities or without, is, of course, a relatively rare quality, for it can scarcely ever be divorced from another pronounced characteristic of our time, namely, a pervasive loneliness. As John Ireland, Archbishop of Saint Paul, once remarked, "The timid move in crowds, the brave in single file."[13] They do, indeed, and a half century after Ireland spoke Abraham Kaplan was correct when he maintained, "to be able to lead others a man must be willing to go forward alone."[14]

History abounds in instances of courage of this type that left an abiding influence for good on those who witnessed them. Permit me to cite only two examples from the countless number in the story of humankind. Nearly 1,600 years after the event the world has not forgotten the Emperor Theodosius' order for the massacre of the inhabitants of modern Salonika, an act of cruelty that prompted Saint Ambrose to write a memorable letter in which he had the fortitude to tell the Roman emperor:

> What has been done at Thessalonica is unparalleled in the memory of man. . . You are human, and temptation has overtaken you. Overcome it. I counsel, I beseech, I implore you to penance. You, who have so often been merciful and pardoned the guilty, have now caused many innocent to perish. The devil wished to wrest from you the crown of piety which was your chiefest glory. Drive him from you while you can. . . I write this to you with my own hand that you also may read it alone.[15]

The young Church of the fourth century recorded few if any deeds that carried a more authentic Christian stamp than this letter of the Bishop of Milan, which subsequently brought a dramatic act of penance from the highest civil official of that distant age. The second example is taken from American history, where the courage of a single individual effected immediate good as well as left an indelible impression. A few weeks after Appomattox the defeated General Robert E. Lee attended Sunday morning service in Saint Paul's Episcopal Church in Richmond. At communion time a black man rose and walked to the railing. Let a recent biographer of Lee describe the sequel:

> The congregation froze; those who had been ready to go forward and kneel at the altar rail remained in their pews. . .
>
> General Robert E. Lee was present, and, ignoring the action and presence of the negro, arose in his usual dignified and self-possessed manner, walked up the aisle to the chancel rail, and reverently knelt down to partake of the communion, and not far from the negro.
>
> The other communicants went forward to the altar, and the service continued.[16]

If neither Saint Ambrose nor General Lee was trained in a liberal arts college, the lesson, I trust, will nonetheless not be lost on those of us who were.

Moral courage is a human quality that takes a variety of forms and expressions. In my judgment, one that is more than ordinarily needed at the present time is the courage to withstand certain aspects of trendiness that constitute a menace to civilized society. The tendency of the crowd to champion a person or a cause in one moment, only to shift suddenly to condemn the same in the

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[11]John Whale (Ed.), *The Man Who Leads the Church*. New York: Harper & Row, Publishers. 1980. p. 157.

[12]*Harvard University Gazette*, June 8, 1978. p. 1.

[13]*The Church and Modern Society. Lectures and Addresses*. Saint Paul: Pioneer Press. 1905. I, 90.

[14]*American Ethics and Public Policy*. New York: Oxford University Press. 1963. p. 70.

[15]Herbert Thurston, S.J. and Donald Attwater (Eds.), *Butler's Lives of the Saints*. New York: P.J. Kenedy & Sons. 1956. IV, 514.

[16]Charles Bracelen Flood, *Lee. The Last Years*. Boston: Houghton Mifflin Company. 1981. p. 66.

next moment, is an all too frequent occurrence in the history of humankind. One has only to recall the masses' shouts of 'Hosanna' that greeted Jesus in Jerusalem on Palm Sunday to the same crowd's cries of 'Crucify him' on the following Friday to know what is meant.

To maintain that a college should take a stand against every current mood and fancy would be absurd. If, for example, the wearing of blue jeans and the listening to rock music may not be everyone's cup of tea, I should consider it lacking in common sense to mount a campaign against these popular fads among contemporary youth—unless it were to help preserve their hearing from the damage that rock music has the power to inflict on their eardrums! But if one turns to the increasing excessive consumption of alcohol, and still more of drugs, that is quite another matter. Here, it seems to me, no Catholic college should hesitate to exert strong persuasion, and if that should fail then to take disciplinary action. If students, and their parents and patrons, have a right to expect that a college will endeavor to provide the best possible instruction in the areas of knowledge it professes to teach, they have as well a right to anticipate that faculty and administrators will not be indifferent to deleterious habits that may undermine students' health and moral well being.

I am fully concious that to uphold ideals of this kind is to run counter to the widespread cult of extreme individualism that is characteristic of society today, to say nothing of the popular adherence to what I would term a cult of egalitarianism that is both fallacious and socially detrimental. I do so, not with any mordant pleasure in defying contemporary trends, but rather with the sincere conviction that certain aspects of the trendiness manifested in recent decades have become a sore trial to the maintenance of the moral fabric of the Republic, and thus to the Catholic community of the land who are as much subject to their influence as are other Americans. A generation ago that wise man, C. S. Lewis, deplored what he called the 'uncritical acceptance' of the intellectual climate of one's own age and the assumption that whatever had gone out of date was on that account to be discarded. Lewis put the point in words that we of the 1980's can ponder to our profit. He said:

> You must find out why it went out of date. Was it ever refuted (and if so by whom, where, and how conclusively) or did it merely die away as fashions do? If the latter, this tells us nothing about its truth or falsehood.[17]

If the frenzy of many to attach themselves to what they conceive as new, innovative, and the wave of the future is an acknowledged fact of our time, is it not an obligation of the liberal arts college to inculcate an attitude of wariness toward that which may turn out to be shallow, injurious, and unfulfilling—in other words, to be a craze for change solely for change's sake? Do you remember the conversation between Bishop Saint Vallier of Quebec and Euclide Auclair, the sagacious old apothecary, in Willa Cather's charming novel, *Shadows On The Rock*? The bishop paid a visit to the apothecary's shop and observing the jars on the shelf asked if he was not very advanced in his theories of medicine. Auclair maintained that, on the contrary, he was rather old fashioned. "Then you do not believe in progress?" queried the bishop, to which the apothecary responded, "Change is not always progress, Monseigneur."[18] It is not, indeed. Yet in saying that I would at the same time give unqualified assent to Newman's oft-quoted axiom that to live is to change; but in the change one must try to discern its nature and to ask whether it will work for the weal or the woe of those whose lives it will touch.

Thinking of the constant changing shape and mood of the national mind, every once in a while one comes upon an arresting example that is immensely heartening. I found such in an article by Kathleen Kennedy Townsend, daughter of Robert and Ethel Kennedy, a young woman born and bred in the liberal establishment. In her view the United States is in serious trouble, a statement to which she added:

> the crisis, at bottom, is a moral one. The underpinnings of American culture—mutual trust and personal responsibility—are coming loose. The passing down of fundamental values from one generation to the next is not taking place.[19]

I doubt that any thoughtful citizen would question Mrs. Townsend's fundamental premise, and I should like to think that every Catholic liberal arts college would recognize its obligation to the civil order to do what it can to check the moral and social decline about which she wrote. Time will not permit extended quotation from the Townsend article, although I confess to a strong temptation to do so. One additional sample must suffice, a sample that will, I think, find a sympathetic resonance within a college community that for a century has fostered a religious tradition. In this passage Kathleen Townsend stated:

> My father appealed to both rich and poor, black and white, because he took religion seriously. We read the Bible and prayed the rosary every night. Often we read the lives of the saints. Saint Francis was a favorite. The story of his life hung in the children's room. The saint who treated every individual as a king, as a unique and important person, serves as a model of religion at its best.[20]

The grave anxiety that this young woman expresses for the future of the United States is shared by countless Americans. But this anxiety will find no remedy in the frantic and mindless pursuit of the latest novelty and the simultaneous downgrading of what that type of person conceives as that which has gone out of date. In this regard the literary critic, Irving Howe, was not far off the mark when recently remarked, "In America nothing is worse than to be outmoded."[21] Yet Kathleen Townsend

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[17] *Surprised by Joy. The Shape of My Early Life*. New York: Harcourt, Brace and Company. 1955. pp. 207-208.

[18] *Shadows On The Rock*. New York: Alfred A. Knopf. 1931. p. 119.

[19] "A Rebirth of Virtue. Religion and Liberal Renewal," *The Washington Monthly*, XIII (February, 1982), 2.

[20] *Ibid.*, p. 26.

[21] "The Decade That Failed," *New York Times Magazine*, September 19, 1982. p. 43.

has been brave enough to champion so outmoded a notion that religion counts in the nation's efforts to lift itself out of the morass into which it has been thrust by the distortion of legitimate individualism to a state of stark permissiveness that imperils society itself. This moral deterioration has not only struck in government, in the media, in Times Square, and in Hollywood. It has also invaded college campuses, as the phenomena of grade inflation, lowering academic requirements, and corruption and scandal in collegiate athletics clearly attest. And this is not to mention the excesses, both on the campus and beyond, that have accompanied the sexual revolution, a movement which, one hopes, may have reached its extremity last spring at California State University, Long Beach, where a tenured professor gave credit for explicit sex acts in a course called 'Psychology of Sex.'[22]

In circumstances such as these men and women with a sense of responsibility to themselves, to their families, and to the society of which they are a part are eagerly in search of a remedy for America's deep malaise. While I trust that I would not have the arrogance or the folly to suggest that I know the cure for the nation's ills, I do believe that history has something to teach us in that regard, and I say this painfully conscious of the depressed state of that once honored discipline in all too many colleges, seminaries, and universities. Moreover, I persist in the belief that having experienced the distress and disarray, yes, even the suffering, that have pervaded the Republic since the 1960's, there is discernible a turning back once again to moral values and to a light that may dawn from out of the past.

There are few more effective ways of benefiting from that light than to acquaint oneself with the human family's story, and especially to listen to certain voices from the past, voices that by virtue of their proven wisdom and prophetic truth have by common consent won an abiding place in the memory of humankind. Their number is legion, but time will allow for only one or two to be heard. Edmund Burke's was such a voice. Thinking of what has been said concerning individualism's excess in our time, Burke's warning amid the violence of the French Revolution to a member of France's National Assembly is not without a lesson for us of this late twentieth century. He declared:

> Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites—in proportion as their love to justice is above their rapacity—in proportion as their soundness and sobriety of understanding is above their vanity and presumption—in proportion as they are disposed to listen to the counsels of the wise and the good, in preference to the flattery of knaves. Society cannot exist unless a controlling power upon will and appetite be placed somewhere; and the less of it there is within, the more there is without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.[23]

Over a half century after Burke another seminal mind pondered the same factors, this time as they related to the decline of the Roman Empire. One would have to be singularly dull witted not to recognize in Cardinal Newman's analysis symptoms with which we Americans of the 1980's have become all too familiar. Newman stated:

> The sentiment of sacredness in institutions fades away, and the measure of truth or expediency is the private judgment of the individual. An endless variety of opinion is the certain though slow result; no overpowering majority of judgments is found to decide what is good and what is bad; political measures become acts of compromise; and at length the common bond of unity in the state consists in nothing really common, but simply in the unanimous wish of each member of it to secure his own interests. . .Selfishness takes the place of loyalty, patriotism, and faith; parties grow and strengthen themselves; classes and ranks withdraw from each other more and more; the national energy becomes but a self-consuming fever, and but enables the constituent parts to be their own mutual destruction; and at length such union as is necessary for political life is found to be impossible. Meanwhile corruption of morals, which is common to all prosperous countries, completes the internal ruin, and, whether an external enemy appears or not, the nation can hardly be considered any more a state. It is but like some old arch, which, when its supports are crumbled away, stands by the force of cohesion, no one knows how. It dies a natural death, even though some Alaric or Genseric happens to be at hand to take possession of the corpse. And centuries before the end comes, patriots may see it coming, though they cannot tell its hour; and that hour creates surprise, not because it at length is come, but because it has been so long delayed.[24]

If the somber words of Newman suggest an uncomfortable parallel with our own time, as I believe they do, the contemporary turmoil and its accompanying uncertainty, severe as they are, would not, nonetheless, have intimidated Saint Ambrose, who 1,600 years ago witnessed far worse in the disintegration of the Roman Empire amid the ravages of barbaric hordes. Nor need the current situation intimidate you, if you will but summon the courage and the steadfastness to hold tenaciously to the basic purpose that informed the birth of this college in 1882. And while adhering to the religious faith that has marked your first century, you will show a readiness to embrace every compatible educational theory and scientific finding in a determination to keep abreast of expanding knowledge as your second century opens before you. Nothing less than the pursuit of this dual policy is owed to the students who come here to be trained for life. Moreover, in the execution of this stewardship Saint Ambrose College will make a contribution to the commonweal, an obligation it owes to the society of which it is a part. In that regard the incul-

[22]George F. Will, "When Academic Liberty Becomes Academic License," Washington *Post*, May 27, 1982. p. A 27. For a more recent case involving a Catholic institution, see Neal Devins, "How Secular Is Georgetown University?" Washington *Post*, September 12, 1982. p. B 38.

[23]Letter of January 19, 1791, *The Writings and Speeches of Edmund Burke*. Boston: Little, Brown and Company. 1901. IV, 51-52.

[24]"Barbarism and Civilization," *Historical Sketches*. New York: Longmans, Green and Company. 1906. I, 173-174. Newman gave this as one in a series of lectures at the Catholic Institute in Liverpool in October, 1853.

cation of restraint as delineated by Edmund Burke may well constitute one of the most effective means by which the dual objective mentioned above may be realized.

Admittedly, the Catholic liberal arts college and its sister institutions of other and of no religious affiliation are not now experiencing their finest hour. Yet their future is not entirely enshrouded in gloom. There are signs here and there of a reawakening in American higher education to the enduring value that the liberal arts and humane letters have to offer. One sees it in the return to a core curriculum at Yale, Stanford, Harvard, and other institutions, a curriculum that restores the once honored course in the history of western civilization, which several decades ago was widely discarded in the mistaken belief that students had no need to know their cultural origins in an age commited to technology and scientific progress. It is seen as well in the cautious judgment of eighty-five graduates of the University of Chicago who occupy college and university presidencies, who responded to the question of what lies ahead for higher education in this country by asserting, "After an eclipse, the liberal arts may undergo a resurgence of interest, in reaction to an increasingly technological society."[25] In the mind of John T. Noonan, Jr., of the University of California, Berkeley, this resurgence is already underway in Catholic circles, a judgment that he elaborated in a positive and heartening essay entitled, "American Catholics and the Intellectual Life,"[26] about the same time as the survey of the Chicago-trained presidents.

There is no place, then, for pessimism about the future of the Catholic liberal arts college if certain conditions are met, and this in spite of the grave problems that today beset virtually every college in the land. To think otherwise is to betray the Christian virtue of hope. Moreover, for the students, faculty, and administrators of Saint Ambrose College it would belie your heavenly patron, for if his contemporary, Saint Augustine, at times showed a relative pessimism it was no part of the philosophy of Milan's most famous bishop. Let me conclude, therefore, by invoking his name in the words of one of his memorable prayers that reflect his optimism. "Look down, O Lord," said Saint Ambrose

> upon the weakness of the human race and see the wounds which You (by Your coming) have cured. No matter how great is Your regard for us, You will find still more reasons for compassion. Extend, we pray, Your healing hands, and cure what is ill, strengthen what is doubtful, and preserve in constant faith what is already sound.[27]

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[25]"What's Ahead for Higher Education?" *University of Chicago Magazine*, 74 (Winter, 1982), 3.

[26]*Cross Currents*, XXXI (Winter, 1981–82), 433–446.

[27]Paredi, *op. cit.*, pp. 329–330.

Preparing for the Millennium

Theodore M. Hesburgh, C.S.C.

If one might judge from the advent of the first millennium in the year of Our Lord, 1000, this unusual benchmark of history is by its very nature the occasion of prophecies of gloom and doom. In its most drastic form, one hears increasingly as we approach the second millennium, the year 2000, predictions of the coming end of the world. One can admit to a certain historical symmetry in this, but given the daily challenges that face us increasingly in the university world, I believe that we might more profitably admit to the uncertainty of the ultimate cataclysm, since the good Lord has told us that, "We know not the day or the hour." It seems best to leave it that way while doing all we can to eliminate the present nuclear threat, and then attend more seriously to our own affairs which are difficult enough, but at least knowable and manageable, too, one hopes.

In 1967, together with twenty some other educators and national leaders from the public sector, I became a member of the Carnegie Commission on the Future of Higher Education. Six years and six million dollars later, in 1973, we published our final report. That same year we also published another report: "The Purposes and the Performance of Higher Education in the United States: Approaching the Year 2000."

One would have thought after about a hundred studies and reports—a veritable bookshelf of white-jacketed books—that there was little left to study or report upon. However, our genial Chairman, Clark Kerr of Berkeley, could still discern a few problems, so a successor body was commissioned under his chairmanship, The Carnegie Council on Policy Studies in Higher Education. Seven years later, in 1980, their final report was issued on the next twenty years for higher education. It was entitled, *Three Thousand Futures.*[1]

For those of us engaged lifelong in higher education, it does focus our attention on the coming millennium by giving, in the first chapters, thirteen fairly obvious reasons for gloom and doom to come. These are immediately countered with fifteen reasons for hope. At least hope wins out numerically over gloom and doom, but only narrowly. One has the impression that the report strained a little to tip the balance.

The rest of the report, plus a very thick appendix, attempts to prepare all of us for what we might expect realistically in the field of higher education before the millennium arrives. We are told that there is no compelling reason for either panic or euphoria, that what is most certain is that the next twenty years—eighteen now—are full of uncertainty, that higher education's recent problem of managing growth has suddenly become a much more troublesome and difficult problem of managing retrenchment, and, finally, that the last three decades of full steam ahead through clear seas to wide open horizons now are to be followed by two decades of avoiding shipwreck and planning survival.

The report is clear on several salient points:

1) There is not one future, but three thousand futures for higher education, that being roughly the number of individual institutions and the title of the report. Each institution must study itself and prepare for its own future. No one will do that for us. We at Notre Dame are engaged in a Priorities and Commitments for Excellence (PACE) study, but that is only a beginning, a call to action.

2) Among the uncertainties, there are certain facts. For example, the students who will people our institutions in the year 2000 are already born, and compared to the present age cohort, there are 23.3% less of them. Since students are the lifeblood of our institutions—the public ones because they are generally funded *per capita*, and we in the private sector since we operate mainly on tuition income—it does not require a prophet to discern the anguishes that this situation will engender. When the food is scarce, the many hungry natives really do get restless—nothing like hunger to focus attention and overstimulate competition—even among colleagues.

3) Another fact: more than half of the current faculties in higher education were appointed in the '60s and '70s. Since about three quarters of them are on tenure, nationwide, they will presumably be holding down the only available faculty positions until the millennium. Again, no need to speculate about what this implies for women and minorities (most of the current faculties across the land are white men). We can also easily imagine what it means for junior faculty competing for tenure, what it could mean for young intellectuals, especially in the humanities, who are seeking Ph.D.'s for teaching posts that

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Father Hesburgh is president of the University of Notre Dame. His address here was delivered to the faculty of the University on October 4, 1982.

[1]Carnegie Council on Policy Studies for Higher Education (San Francisco: Jossey Bass, 1980).

do not exist. Finally, and here I simply paraphrase the report, imagine what it will mean to have an aging and aged faculty (not to mention administrators!) who are not being stretched by younger colleague competition, who are more distant in some cases from younger students, who, finally, have few if any other positions available in academe for which they might otherwise compete and into which they might grow.

4) Then there are the uncertainties: such as, which institutions get the fewer available students? Which colleges or departments within institutions? What happens to the normal academic dreams of new programs and new facilities in the face of diminishing financial support from the federal and state governments, already a fact, or from donors who now have their own new financial problems? What happens to the young scientist who can no longer be placed in a university laboratory where alone he can associate freely with his mentors and in the past be financed by government grants, to do that basic research which has made America unique? An aside: how economically productive and competitive will America be in the world of the future without this basic research which universities have largely provided in the past? Young scientists may be employed elsewhere, mainly in industry to do applied research, but they will not grow and become the next generation of teacher-researchers on the endless frontier of science and technology. One can, of course, make the same case for young engineers in the university. In the frontier days of extreme hardship it was called "eating your seed corn."

5) If future financing during a potential downturn in higher education is still in the realm of uncertainty, there is no uncertainty about what happens in higher education when financing shrinks and inflation grows. A whole series of things happens: positions are vacated without replacement and salaries presently paid get frozen or reduced; maintenance is deferred, which means you pay ten times more later to replace the whole roof for not having fixed the leak; laboratory equipment becomes not one, but two or three generations obsolete; library resources are cut, books are not bought, and periodical subscriptions are cancelled; computing facilities shrink or become outdated or both; programs without sufficient students or strength are cancelled and with them, attending faculty, even though tenured; new promising programs are simply shelved for a better day, new opportunities lost for decades; faculty development, books and travel, sabbaticals and important conferences, secretarial help and fringe benefits, all look relatively unimportant in the face of survival. Many go overboard, some at first, some later.

I could go on with this list, but it is depressing, and I think enough is enough to get the general idea of what could happen in the two decades to come. For all of you who read the educational journals, all of this will come as no surprise because there is not one thing I have mentioned that is not happening now, somewhere in higher education. In more than 100 institutions, it happened all at once in the past decade. They simply went out of existence. They are no more.

The Carnegie report also predicts that an unknown number of currently existing institutions of higher education (some mention the figure 200) are unlikely to be around to usher in the new millennium. In a somewhat cruel and yet realistic fashion, the report implies that these unlucky ones deserve their fate, mainly because they will react in a short-term manner to long-term (at least two decades long) problems. They will not analyze their particular situation and take corrective action. They will attract few students. They are already educationally weak and behind the times; their faculties are the reason for the weakness of the curriculum and the lowering of standards because they, too, are already weak and try to attract weak students. Anyway, the report says, in general, that the weak institutions will get weaker and die, and that they will not be missed, and that higher education may well be better off without them. That is a sad requiem, not entirely true I'm sure, but probably mainly so.

I am moved to say at this point, so much for the bad news as we march towards the millennium.

The good news can be put in promising capsule form and it is both a wish, a possibility, and here at Notre Dame, I hope, a prayer as well. It goes: the strong institutions might just get stronger, not by growing externally, but by pursuing frugality, integrity, and quality internally. It will require a good deal of analysis by all parts of the University to be sure of the facts and to predict, as far as possible, the general uncertainties as they will or will not apply. This will call for leadership and understanding on all levels of the strong university, cooperation of all in applying stringent solutions instead of competing for scarce turf. The common good of the institution must once more be the guiding star. There must be hope, morale, pride, imagination, wisdom, and so many other great qualities at work together in both faculty and administration. Fundamentally, all must believe that in a time of potential disaster, their institution can and will not only **survive**—as Faulkner put it in accepting the Nobel Prize—but **prevail**. The university will get stronger even if not larger, it will augment quality in ways not thinkable in earlier halcyon days. It will do all this, or it will not survive, at least not as a strong university with a future.

I would like now to share the ways in which I think Notre Dame, our University, has some unique strengths in the face of the Carnegie Commission analysis.

The report spends a major part of its analysis on students. It even gives the birth rates which will hearten at least those who foster ZPG—Zero Population Growth—in five-year intervals:

1955-59—3.7%
1960-64—3.5%
1965-69—2.6%
1970-74—2.1%
1975-79—1.8%

They analyze this shrinking student population and judge that only 40% of them can be called hard-core or reasonably certain students—those who are at least second-generation college students. The others, mainly first generation, tend to be older, part-time, in and out of

college, favoring two-year colleges or vocational schools. If this 60% of the soft fringe continues, there will be wide fluctuation in total numbers.

Notre Dame must concentrate on the more certain 40%. We are fortunate also that so many of these are sons and daughters of our alumni and alumnae. We now accept about 25% of them. That figure may perforce grow in the future as the number of our alumni and alumnae are growing and many look first at Notre Dame for their sons and daughters.

Another hard core for us, thanks to a decision made differently from other institutions during the student revolution, is the availability here of ROTC in all services. This year, these well-screened and competitive students are fully subsidized to the amount of well over three and a half million dollars.

Another decision that practically doubled our pool of applicants was coeducation. I would hate to think where we would be today without these women. There may well be more, but, so far, we have correlated the growth with Saint Mary's College, as I think is historically correct and proper.

We have more beginning black and other minority students this year than ever before. These are largely covered by an endowment of 4.6 million dollars which we hope to build to 12 million dollars. Our record with Hispanic students is better than most. This, too, at least in the numbers presently applying, is an important new and growing potential for Notre Dame. We could and should double our number of foreign students. As a group, they have grown nationally from 50,000 in 1960 to about 300,000 today. However, we need to learn how to utilize better the rich diversity of culture and languages that they bring to this campus. We will also be more attractive to all students if we improve substantially, in programs, places, and preparation, our own overseas programs.

I do not foresee our engaging in what seems an escape hatch for many institutions to uphold student levels today by lowering standards, adding all sorts of vocational attractions, using faulty advertising, luring the older student, reaching out to those in jail, or the services, or anywhere—warm bodies, but generally not students in any real sense.

Let there be no mistake, however. We attract and will attract—among only 16.9% of colleges and universities today—a good and growing number of applicants because we are unique and different from most of those who are failing. Fifty percent of all students are in institutions of our size or larger as against 25% in 1955. Only 1.5% are in schools of less than 500 students.

But there is much more than size involved. The report says that few institutions today have their own strong personalities. The report adds: "The alumni are the great force for preservation of elements of historical diversity where they exist, and their financial support is almost directly related to the traditional distinctiveness of the institution." (p. 23)

I will return to this distinctiveness later, since it is crucial, but I must recall that our alumni are always among the top few alumni groups in the country who generously support their universities. I do not believe that would be happening if we had become homogenized, as were so many others who have lost alumni support.

How long will this student drought continue? The report charts it from a high point for students in the years 1979–83 to a nadir in 1997, then rising again to the '83 level in the year 2010. By then, we will have fought our battle, won or lost.

The report observes that more than half of the students who begin college never finish. Retention efforts are then advised as a tactic for survival. Fortunately, here, too, Notre Dame is unique, losing generally less than 1% of our students in the freshman year—the first difficult hurdle for them. I am sure we could do much better, through faculty counseling mainly, in the years after they leave the care of Freshman Dean Emil Hofman. And we must, for each of these later departures is generally a personal tragedy for the student and a failure on our part.

What of graduate students? Curiously, here the Council sees a slight increase between now and the year 2000. There are special reasons, and these are not entirely reassuring—at least not to Notre Dame. The present graduate school gloom, they say, is because we are losing, or will lose, 50% of the academic Ph.D. students who are at present preparing only for a teaching career—mainly in the humanities and some sciences, such as physics and botany. However, this 50% represents only 1/12th of the whole graduate enrollment nationwide. Other graduate and professional programs seem to be stable, especially theology and business.

I believe that the lesson for us is to decide which graduate programs we can do better than most, and which are related to our special strength as a Catholic university. One thinks of philosophy and theology, special segments of the humanities; science, where we have both special facilities and a long tradition of strength; business, as a growing field searching for ethical enlightenment; law, where one can be among the best in our special tradition; engineering—a booming field—where there are very special areas of burgeoning disciplines such as robotics which involve artificial intelligence, as well as computing science and almost all of the engineering departments.

I have no great reservation about the quality of our undergraduate education, if we are intelligent and daring enough to give it greater humanistic depth and breadth than it presently has. As for graduate education, we have a distance yet to go, much study yet to do, if proper and promising priorities are to be identified and imaginatively pursued as we can, especially within our special tradition and building on historical strengths, not proliferating all over the map as we have so often done in the past. That day is over.

What we need at this historical moment is a tighter ship, and only the faculty can rig it. But it will require vision and perceptiveness, strength and decision that have not always been present in more expansive and more affluent days. I trust that PACE will point all of us in this direction.

Let me here give you the planning thoughts of two universities with larger endowments than our own, Duke and Princeton. Chancellor Ken Pye of Duke offers the following argument in his paper, "Planning for the Eighties":

> A great private university must be composed of educational components which are better than or different from those in public universities, if in the long run, it will be able to charge higher tuition and continue to achieve a high level of support from corporations, foundations, and individual donors. The financial forecast makes it clear that Duke can be qualitatively superior only if it restricts the scope of its educational programs and concentrates the resources available on fewer activities.
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> Duke's position is not unique. Princeton University's Priorities Committee recently concluded that '. . . in the face of financial adversity, it is better to do fewer things and do them well, than it is to spread the effect of a cutback evenly across all segments of the University.'
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> We must therefore [Pye continues] engage in planning for retrenchment, not growth. We must be prepared to reexamine many assumptions which have been tacitly accepted in the past, and to explore new ways to function more effectively, to increase revenue, and to decrease costs. No major change in the fundamental nature of the University is contemplated. The disciplines which constitute the core of a modern university will continue to be taught, either in existing departments and programs in in consolidation of these activities. A broad curriculum in the humanities, social sciences, and natural sciences must be available to undergraduates. A strong graduate program must exist in the same subjects and in interdisciplinary areas. A small number of high-quality professional schools must continue to flourish. The tenured status of present faculty must be respected. But we cannot continue to do all we are now doing or do all that we continue in the same ways.

If I were allowed one ardent desire at the moment, it would be for enthusiastic and serious curriculum study and reform right across the whole academic spectrum of the University. We cannot go into heavy waters with wildly flapping sails, no firm hand at the tiller, and no real sense of direction. I would like us to forget for a moment all the ancient academic fortresses here that are defended so persistently on the walls, even when fairly empty of treasure within. If the hour calls for new resolve, more imagination, a rerouting of our best traditions, a bright new focus to all our efforts, an attending to our special character with greater resolve, then we must be ready to reexamine where faculty and student time is spent and how effectively and how efficiently or not, and to what over-all well-articulated purpose. At present, we really do not have such an over-all vision, except for bits and pieces. I would settle today for the firm resolve to start anew, along the lines I have suggested and which I am resolved to pursue with your assistance.

I have now come to the point where there is much more yet to say than there is time in which to say it. But then, you have all had that experience in your classes. Let me touch a few concluding highlights of the report, especially as they pertain to our University and our future efforts.

There is a section on financing in which endowments are shown to have decreased in their share of carrying the budget, during ten-year intervals, from 17% in 1930, to 14% in 1940, only 5% twenty years later in 1960, 3% in 1970, and about 1% today. Here again, the Notre Dame experience is just the opposite. We have been trading up while the others have been trading down. Our almost invisible endowment was operating at the current national 1980 level in 1930, helping the budget by about 1%, if that. Today, our endowment is over two hundred million dollars and climbing, the eighteenth largest endowment among private universities. Its contribution to the budget is around 10%. Naturally we must continue to reverse the trend, especially since our endowment is specifically aimed at supporting not the general budget, but specific efforts to achieve greater academic excellence, such as endowed distinguished professorships, scholarships, fellowships, library, the George N. Shuster fund, which provides seed money for various academic programs, and all the rest.

The report outlines, towards the end, ten hard choices that individual universities and colleges must make for themselves, at whatever cost, during the next two decades, but the sooner, the better. I have spoken directly and indirectly of most of these, but will briefly review them, as they summarize the whole report.

1. **Quality.** This is central to the whole endeavor and should be the focal point to be emphasized and not compromised in any and all academic adjustments during the present time of crisis.

2. **Balance.** This means, in a word, that each university must decide what are its special priorities among all the possible academic programs available. PACE and curriculum reform are especially relevant here.

3. **Integrity.** If we are to deserve widespread support from our constituency, we must be, as best we are able, without fudging, that which we profess to be, a great Catholic university. Integrity also speaks to the inner life of the institution—what we really stand for, and what against, not only institutionally, but in our personal lives as faculty, administrators, and students.

4. **Adaptation.** This means that we do not sell our birthright while planning to survive, grow, and become better, even in difficult times.

5. **Dynamism.** This means that we have to be lively and inventive enough to do with confidence and vigor what must be done—to grow inwardly while not growing outwardly, to be able to substitute this for that, if this is better.

6. **Effective use of resources.** This speaks primarily to the money available, but also to the people. Faculty productivity in the United States has been unchanged in the past fifty years. There may be innovative ways of doing more with less, such as using the new technologies and arranging our working patterns somewhat differently. At least it is worth a look, although one's initial reaction is usually to maintain rigidly the status quo. It has been reasonably reported, for example, that the quality of teaching is more related to the approach of the teacher than to the size of the class. Obviously, some classes must be small and others can be larger. The savings involved in

knowing the difference, and doing something about it without affecting quality, are tremendous. Also involved here is the needless proliferation of courses, especially those that attract very few students and contribute little to an integrated education. Clark Kerr once said that every university has at least twice the number of courses as teachers, representing for each, one they wanted to teach and one they had to teach. That may sound cynical, but it is not far from the mark.

7. Financing. The report warns us not to expect more, even to expect less federal financing, although we might guide the effectiveness of the support available—for example, financial assistance preferably for able but indigent students or for basic rather than applied research. If we are doing something unique, necessary, difficult yet promising, we will be supported no matter what the cost. If we don't really believe in our heritage or our vision of a great Catholic university, then we will not deserve to be supported, nor shall we.

8. Leadership. Since I am here speaking of myself (the report does ask for more presidential power, or at least, for fewer roadblocks and veto bodies), as well as speaking for Provosts, Deans, Directors, and department chairmen, may I just for once quote the report:

> A period such as that ahead does not readily attract the ablest leadership. The tasks are grinding ones, the victories too often take the form of greater losses avoided, the constituencies are more likely to be united around doing nothing than doing something.
>
> The problem of administration [here they quote Ken Boulding] becomes more difficult and the quality of leadership is likely to decline, and the new skills required call for an 'all too rare mixture of compassion and realism.'

I can assure you from past experience that this mixture of compassion and realism is rare because it is humanly difficult to pull off and then try to explain to oneself and others.

9. Private sector. How best to preserve the private sector of higher education, which in 25 years has gone from 50-50 public-private share of students to 80-20 today. All agree that we in the private sector are what makes American higher education unique in all the world. But how small a percentage can we become without losing that uniqueness or effectiveness?

10. Basic research. I have spoken to this subject earlier.

These ten are all listed as hard choices. The report adds that no choice is the worst choice.

Beyond these ten hard choices, even more important than most of them, is the inner quality of life on the campus. Who can calculate the value of a caring community, a vibrant spirit of teaching and learning, a coming of age in an atmosphere that bespeaks goodness, truth, and beauty and entices young people to embrace them? Who can put a price on the value of younger and older people sharing dreams, working together for the less fortunate, planning a better world and preparing to help it be born, espousing great causes with courage and integrity, praying together during those great liturgical moments that say to all of us how important it is to be a family, brothers and sisters, sharing a faith, and a hope, and sustained by a love that transcends time, age, circumstance, anguish, even defeat?

One cannot really define the elan that makes our institution more noble, more promising, more effective than another. But one senses it when it is in the atmosphere, the tone and the spirit of a place, this place.

The University of Notre Dame du Lac was born in adversity, inspired by faith, nurtured by love, sustained for over 140 years by a bright and living hope that we could do what few, if any, others have ever done: create a great Catholic university.

Whatever the challenges of the next eighteen years leading to a new millennium, I do not fear them and neither should you. It might sound corny or mawkish to say that the past is prelude—but I believe it is, and I know that with God's grace and Our Lady's care, all of us together are going to realize the dream of a poor French priest who called this place a university when it was a log cabin in the cold wilderness, drafty as well, but warmed by a love and a faith and a vision that would not be denied, not then, not now, not ever, one hopes.

The Importance of Intellectual Work

Bernard J. Coughlin, S.J.

I want to talk this morning on the importance of intellectual work, or as you sometimes hear Jesuits talk about it, of our intellectual apostolate. We are not all Catholic, or Christian, but what I'm going to say is for all, regardless of our faith.

Jesuits around the world are engaged in a variety of works. There are missionaries from Alaska and Zambia, Peru and the Micronesian Islands. Some work in parishes and hospitals, some in social service and social action programs, and others with the retarded; some are chaplains in the military and others are involved in retreat work. And there are those large numbers of us who work in our high schools and universities.

Father DeSmet and the missionaries who worked with him had barely begun to explore this area of the Northwest when they started a high school and college which they called Gonzaga. We are one of 28 Jesuit colleges and universities in the United States. Our commitment to higher education has been long and enduring, going all the way back to the founding of Georgetown University in 1789. Why do we allocate for this work such tremendous manpower? But there is more than the allocation of manpower; there are also the costs and years of preparation—considering that nearly every Jesuit in our universities, after his 13 to 15 years of regular education and training for the priesthood, takes on another 3 to 5 years of specialized education for doctoral studies. Why a commitment such as this to intellectual work by so many priests? Why are we not engaged in preaching and performing liturgies in our parishes, hearing confessions and administering the sacraments, assisting the poor and dying, comforting the sick, marriage counseling, and all those more immediately ministerial works? Instead, large numbers of us teach and engage in scholarly work.

To understand why, one must first grasp the importance of the mind in the life of man and society. One might begin with Aristotle, St. Thomas and the scholastic philosophers, and the primacy that they assign to intelligence in their philosophy of the human person. It is the human being's highest and distinguishing faculty and characteristic, and the means whereby reason and right order prevail, if at all, in the individual and the community. Without it, emotion is very likely to run wild into chaos.

Free will, the moral faculty, does not operate independently of intelligence, but in consort with it; for it is the good as known that is the object of will and choice. I am not downplaying the role and importance of the will, nor the training of the will, nor of moral virtues. But intelligence is essential to every act of freedom, and paramount to wise action. The pursuit of the good, guided by ignorance, cannot but end in disaster.

I'm reminded of Saint Theresa, the great mystic and doctor of the Church. If she had to choose, she said, as her spiritual director either a saintly theologian who was not intelligent or an intelligent theologian who was not saintly, she would without hestitation choose the unsaintly one. How far from the thinking of Saint Theresa is the ideology that says: "The purpose of understanding is to change reality," and so "I don't care to understand the world, but to change it." The Catholic tradition, which reached a certain degree of solidification with St. Augustine, has consistently begun with intelligence, building everything else on it as a foundation. The purpose of understanding, as the word says, is to stand under or among, to grasp the meaning of—knowledge and comprehension are the beginning and foundation of everything else.

Furthermore, intelligence is not only the highest human characteristic and best thing that we have to work with, it is the only thing we have to work with that offers any degree of reliability. The better informed, more disciplined, keen and perceptive the mind is, the more likely human beings will discover order and peace, and give wise direction in human affairs.

At various epochs in history, perhaps because the work of the mind is so exacting, humans have gone sour on intelligence and fallen into one or another substitute for thinking. Emotion may subtly be substituted and become the basis for choosing the good. In that case, as a former philosophy professor of mine once said—with his gleeful smile and dark Irish eyes, and obviously enjoying his patented put-down—"thinking with one's head is replaced by the twitching of one's chest muscles."

The other type of mental virus is a thoughtless, uncritical nod to faith. In that case, thinking is replaced by a lazy and ignorant embrace of religious symbols that verges on the superstitious.

Father Coughlin is the president of Gonzaga University in Spokane, Washington. His address was presented to the faculty at Gonzaga, August 27, 1982.

In his book *Enthusiasm*, Ronald Knox analyzes a phenomenon that repeatedly recurs in the history of Christianity. It begins with a mistrust of human reason as a guide to any sort of religious truth, and ends by grace destroying nature and replacing it. That God may speak to man through his intelligence is accepted in theory, but the enthusiast fears to put this into practice. As Knox says:

> In the matters of abstract theology, the discipline of the intellect is replaced by a blind act of faith. In matters of practical deliberation, some sentiment of inner conviction, or some external 'sign' indicative of the Divine Will, claims priority over all considerations of common prudence.[1]

In the case of the

> . . .convert to enthusiasm. . .a sudden coup d'etat has dethroned the speculative intellect altogether; it remains a mere puppet monarch, signing every paper that is given to it with a rubber stamp. . .you must not think; that would be to use the arm of flesh and forsake your birthright.[2]

This brings us to the second consideration: intellectual work, far from supplanting faith or being supplanted by it, is necessary to define, clarify and guard against the kind of vulgarization that emotionalism and enthusiasm lead to. The Christian revelation does not change one whit the nature or purpose of intellectual work. It opens up to it new vistas. The apologia for intellectual work and the Christian scholar, if indeed that is needed, might begin with St. John's gospel:

> In the beginning was the Word and the Word was with God and the Word was God. He was with God in the beginning. Through him all things came to be: not one thing has its being but through Him.

Or it might begin with St. Paul's poem in Colossians:

> He is the image of the unseen God
> and the first born of all creation,
> for in Him were created
> all things in heaven and on earth:
> everything visible and everything invisible. . .
> . . .God wanted. . .all things to be reconciled
> through him and for him, everything in
> heaven and everything on Earth. . .

The sciences and arts, crafts and professions—"all trades," as Hopkins says, "their gear and tackle and trim. All things counter, original, spare, strange; whatever is fickle, freckled (who knows how?); with swift, slow; sweet, sour; adazzle, dim."

As all things are from Him and for Him and in Him, their intelligibility is intimately bound to Him. The Christian church's task is to make sense of it, and to teach the sense of the Word and all He speaks and of all things to which He gives being and in which He lives and works. Everything is somehow unintelligible apart from Him. As St. Paul says: "He holds all things in unity."

A primary and preeminent task of the Church is to comprehend it all in all its unity, and to teach that wisdom. That's the vocation of the Christian scholar, and that's the service he renders to the world.

The Jesuit commitment to intellectual work is inspired by the supreme importance of that task, and is specifically motivated by the following:

1. To build up an intelligent people, capable of understanding the world, including its central historical event: the incarnation of the Word of God and His redemptive action;
2. To bridge the gap and integrate the worlds of faith and reason;
3. To provide a forum from which the Church speaks to the secular world of science, arts and letters. Our colleges and universities are a foremost forum. The respect that they command when they teach is measured by their intellectual preciseness, their intellectual honesty, and the intellectual integrity of their vision.

This, then, is what the Christian scholar and educator does. And if he does not do it, it will not be done.

And how important is it? If it is not done, the Church will never fathom the treasure entrusted to it: "the image of the unseen God in whom and for whom were created all things in heaven and on earth." That's why the likes of an Augustine and Thomas Aquinas, and within the Jesuit tradition Canisius, Suarez, Molina, Bellarmine, Matteo Ricci, Teilhard de Chardin, and, here in America in our lifetime, John Tracy Ellis and John Courtney Murray, spent their lives in intellectual work. If it is not done the Church is simply ignored, if not disdained, by those who profess the primacy of mind and the necessity of intelligence in understanding both faith and science, and in ordering human affairs.

How important is it? It seems to rest very high on the list of criteria that St. Ignatius said religious superiors should use in selecting the work of Jesuits. "We should," he wrote, "put a high priority on that work which would extend to more people and throughout longer periods of time." Applying those principles, Ignatius himself from the very beginning assigned Jesuits in large numbers to found colleges and high schools.

Among the Jesuits who were personally directed by Ignatius was Pedro Ribadeneira, who wrote one of the earliest commentaries on the spirit and constitutions of the Society of Jesus. Among his many statements on the importance of education is this: "I do not know whether any other work better serves the divine majesty than this humanistic instruction of youth."[3]

So by 1749, before the suppression of the Society, the Jesuits ran 845 educational institutions in 39 provinces around the world. The Society was suppressed in 1773 and not restored until 1814, when it resumed its educational work again almost from scratch. By 1960, the Jesuits in some 77 provinces ran 817 secondary schools and 482 institutions of higher education.

How important is it? Every other work that Jesuits engage in or that the Church engages in is propped up by education; intelligence is its backbone. Consider the high priority that the Second Vatican Council assigns to working among unbelievers and atheists. Is there a more likely

[1]Ronald A. Knox, *Enthusiasm*, (Oxford University Press, 1950), p. 585.
[2]*Ibid.*, p. 586.
[3]Pedro Ribadeneira, *Jesuit Education*, by John W. Donohue, S.J., (Fordham University Press, 1963), p. 20.

way of arresting their attention so that the dialogue may begin, than talking the language they understand? Or consider the priority that the Council assigns to intercultural and international work where Jesuits have long been vanguards, often with their best men, because that work requires knowledge of language and culture, history and politics, and in some cases sheer learning to command an alien culture's attention and respect. Or consider the recent high priority that both the Church and the Society of Jesus assign to social justice. Social justice is not a matter of hand-outs, necessary as they may be. The worst thing we could do is send ignorant people charging off to do good. In this arena there are no quick-fixes. Social justice is, first of all, the hard work of economics and politics, law, sociology, history, theology and philosophy—and that, to borrow Weber's apt phrase, is "a slow boring of hard boards."

How important is it? I would say that, beyond a doubt, the single most important contribution that American Catholics have made to the Church, and that the Church has made to American life, is this: through generations of personal financial sacrifice on the part of many people, and long, tedious hours of study, research and instruction on the part of teachers and scholars, there now exists a reasonably-educated Catholic and Christian population, and an American Church with a respected intellectual tradition. The work has gone on at all levels: primary and secondary, college and university—the day-in and day-out, year-in and year-out hard work of teaching and scholarship. In my judgment, it would be a monumental blunder now to abandon, or diminish even in the slightest, this intellectual work which has achieved so much, and now overlooks the plains and what promises to be a springtime. In a recent address, Lutheran theologian Reverend Richard Neuhaus reflected on the struggle that the Christian churches in America these past decades have waged with secularism. I might add that he was not speaking in a Catholic setting or addressing a Catholic audience. He said:

> Certainly in many ways this ought to be the Catholic moment in America, the moment in which Catholics with their rich intellectual tradition, with a heritage of conceptualization about the relationship between the city of man and the city of God, are in a position finally to play a culture-forming role that in the past, because of anti-Catholicism on the part of Protestants and because of their own immigrant-based insecurities, they have not been able to play. I do not know whether indeed the Catholic Church will rise to that challenge. It seems to me that the leadership sectors within the Roman Catholic Church are today Americanizing themselves in a pattern that is in many ways imitative of the mainline Protestantism that is already struck out. But theoretically, it could be the Catholic moment, for Catholics up to now have been at bat, so to speak, in shaping American culture.[4]

Will we shape it, and all the things that are elemental to it? I do not know. But I know this, that an ignorant Church will not shape it at all, or worse, will shape it unwisely. An educated Church, at this moment especially in history, has everything going for it, for the day of Christian intellectualism is not spent, but lies just ahead.

As we here at Gonzaga take up our 96th year in that history, I am pleased to say how proud I am in what you do—what all of us do together. I am proud of the intellectual traditions at this place, and happy to be engaged in that work with you. And I urge you to continue with great pride in what you do.

When he proposes a Contemplation on Divine Love in the spiritual exercises, St. Ignatius points out that the love of God is sustained and nurtured by the awareness of four things: (1) God's presence in all things, (2) His giving all things being and life, (3) His actively working in them, (4) in order to bring them to perfection. That's you, and your work, and your students. That work may seem to you at times, as your students may seem to you, what Hopkins seemed to himself to be: "Jack, joke, poor potsherd, patch, matchwood." But it is, and they are, and you are "immortal diamond." May God's work in you, in all of us, make this the best year of our lives.

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[4]Reverend Richard Neuhaus, "Moral Leadership in Post-Secular America," *Imprimis*, Vol. II, No. 7, July, 1982, pp. 5-6.

Religion: The Tradition and What is to Come

Luke Salm, F.S.C.

Let me begin by saying that I am grateful for this opportunity to share some thoughts on religion in the Catholic college with such a distinguished group of administrators. This is especially so since I am not and never have been an administrator. My personal relations with administrators have gone all the way from a time when I was terrified of administrators to a period when they were terrified of me. Totally innocent of the complexities of that special form of ministry known as the apostolate of administration, I do however bring to the task assigned to me a rather long experience with the college religion course and an ongoing involvement with the Catholic theological community. Therein lies the only hope that I might possibly stir up some fresh discussion on the topic before us, shed some new light on problems that I am sure have engaged you all to the point of boredom and helplessness.

The focus of your discussions during these days, I am told, is how to preserve in the present financial squeeze the emphasis traditional in Catholic institutions on religion, humanities and the arts. The survival of religion is the topic assigned to this presentation. Since the problem seems to be particularly acute in the undergraduate college, and since that is where I have for the most part labored in the vineyard of the Lord, it is to that situation I would prefer to address the thrust of my remarks. While graduate departments of religion and theology have similar or related problems, the questions of whether or not they survive, or in what form, do not have such far reaching consequences for the total institution. In the Catholic college, on the other hand, the religious emphasis has been such a distinguishing characteristic that to lose it would transform the institution into something other than what it traditionally has been.

The reference to "what is to come" in my title suggests that the future of this religious element in the Catholic college be addressed in some relation to a traditional past. It implies reflection also on where we are at present. The problem, however, is the ambiguity I find in all three: the tradition we inherit from the past, the identity of the Catholic college in the present, and the forms in which a religious element can survive in the future.

Brother Salm is a Professor of Religious Studies at Manhattan College. His address was presented at the Annual Meeting of the Association of Catholic Colleges and Universities in Washington, D.C., February 2, 1983.

It is a mistake to think of the Catholic tradition as a consistent and cohesive whole. Rather, it gives evidence of a variety of traditions, some of them contradictory. Our tradition has had its moments of discontinuity and reversal. This is apparent in the New Testament itself in regard to church order, Christology, sacraments, the demands of the Christian life and the relation of Christianity to culture and the world. St. Paul, for example, interprets the Gospel as inimical to both Greek philosophy and Jewish law; but we have a centuries-old theological tradition built on the one and a canonical tradition not unrelated to the other. At one historical moment, ecclesiastical authority resoundingly condemned usury while justifying with some enthusiasm the slaughter of the infidel; now just the opposite prevails. In the year 1215 the IV Council of Lateran solemnly declared that outside the church no one at all is saved; the theology following Vatican II suggests that it is outside the church that most people are saved. To come a bit closer to home, our Catholic institutions of higher learning in the United States were founded primarily to protect the faith of an immigrant generation of Catholics; yet the same immigrants would scarcely recognize their descendants and successors on our campuses today.

My point in all of this is to suggest that a glance back at tradition, far from solving the problem, only makes it more complex. Tradition offers us a choice of what we might want to select for preservation when we talk of the survival of a religious emphasis in the Catholic college.

It might be better, then, to look to the present situation to find clues for what the future will hold. In a paper delivered only two years ago to this same audience, Richard McBrien addressed this problem in terms of the models of the church that were proposed originally by Avery Dulles. Although I agree with most of what was said on that occasion, I disagree on one fundamental presupposition, namely, that the Catholic college or university is somehow and necessarily a functioning unit of the church at large, whether considered as an institution or a community.

This can be true, of course, but I am not convinced that it has to be, or that a Catholic identity is unthinkable in other terms. For this purpose, I should like to contrast, not five models of the church, but two models of the Catholic college. These models are not abstractions but relate to two divergent sets of concrete guidelines that are

presumably realizable in practice. While recognizing that models rarely exist in their pure form, I think it is fair to say that the institutions represented in this audience think of their Catholic character in the direction of one or the other of these models.

The first model of the Catholic college, and the more traditional of the two, is represented by the pastoral letter entitled "Catholic Higher Education and the Pastoral Mission of the Church," issued by the bishops of the United States in connection with their meeting in November 1980, just over two years ago. It is an excellent document in many respects and shows evidence of sensitivity and moderation. It describes clearly and authoritatively one of the ways in which institutions of higher learning can, as many I am sure do, think of themselves as Catholic. The document considers Catholic higher education itself as a part of the church's ministry. Following the lead of Pope John Paul II, the bishops urge that "Catholic colleges and universities continue to manifest with unmistakable clarity their Catholic identity and mission." The presumption is that this Catholic identity, ministry, and mission will include some form of canonically or legally established control by church authority.

The alternate model of the Catholic college that has emerged in recent years is exemplified most clearly in those traditionally Catholic institutions that have been declared eligible for government support by the State of New York. Although legally independent of direct control by church authority, it is not required that such an institution repudiate its Catholic tradition or declare itself secular in principle and practice. It is not necessary to dismiss priests and religious from leadership positions or to require that they adopt secular dress. The statues and crucifixes can remain where they have always been, the chapel remains open and the religion department can continue to function. In colleges that follow this model there seems to be enough momentum from their Catholic past and enough vitality in their Catholic present to give hope for a meaningful Catholic future. The best evidence is the fact that many such institutions are represented here in this Association of Catholic Colleges and Universities.

The future of religion in the Catholic college depends therefore on which model the institution tends to follow. In the first model the religion department will feature courses in Catholic theology in the tradition of *fides quaerens intellectum*, that is, the theology will explore and try to make intelligible a Catholic faith that is presumably there. Official church teaching, even when not infallibly proposed, is likely to be taken as normative, just as church authority so consistently seems to expect. Other religious traditions may be studied—the bishops' pastoral explicitly provides for this—and such courses may even be taught by non-Catholics. Yet the total orientation of the religion program will be geared to broaden and deepen the religious perspectives of a predominantly Catholic student population.

If the model proposed by the bishops' pastoral is taken seriously, campus ministry will retain an even sharper Catholic identity. The ideal function of campus ministry, as the bishops envision it, is "to be a catalyst to spark the total institution's involvement in a Gospel-oriented evangelism." To help the college clarify its Catholic identity the bishops expect the office of campus ministry "to have a voice on the policy making level and to insist in season and out of season on the preservation and enrichment of the institution's religious tradition." The bishops reserve the right "to grant appropriate jurisdiction and authority to duly approved campus ministers" who are expected "to present the authentic teaching of the church in a pastoral manner in the context of the academic community which they serve."

By contrast, in the second model by which a college can consider itself Catholic, the religion department becomes a department of religious studies. Whereas theology traditionally proceeds from a faith commitment, religious studies is based only on the premise that religion is a part of human experience. It is, therefore, a legitimate field of study and research that pertains to the humanities. As such it has relevancy to and implications for the other disciplines in the humanities: philosophy, history, literature, fine arts, psychology, anthropology and sociology. For this reason it is legitimate to require courses in religious studies as part of the requirement in the humanities, independently of the student's personal faith commitment or lack of it. On the other hand, religious studies does not exclude the study of theology or a particular theological tradition. To do theology within the framework of religious studies can be advantageous for both. This is evident in the extensive involvement of Roman Catholic theologians in the Council on the Study of Religion, the American Academy of Religion and other learned societies in the more specialized fields of religious studies.

Campus ministry in colleges that adopt the second model will necessarily be totally voluntary, catering to the religious needs of students of different faiths. Campus ministry in this context performs a service function that is an adjunct to and independent of the academic activities and policies that form the principal goals of the university. There can be no question of turning the total institution into an evangelical mission or a community of faith. On the other hand, in a college with a Catholic tradition and a high percentage of Catholic faculty and students, it is not inappropriate in this model to offer programs and religious services designed primarily for Catholics, provided the needs of students of other faiths are not neglected. The success of the ministry on so many of these campuses is due in large measure to the fact that it is voluntary, centered in an informal and non-threatening setting, ecumenically oriented, experimental in a good sense, and adapted in a way that parish ministry cannot be to the special needs of young adults pursuing a college degree.

Since the future of religion in the Catholic college depends on which of these two models is followed, it seems necessary to choose between them. In a sense the basis of choice lies between the directives of the National Conference of Catholic Bishops and the guidelines established by the legislature of the State of New York. Although I do not consider either of these models to be abstractions or

extremes, I suppose many colleges would try to create a third model somewhere between the two. Desireable as this may be, and reluctant as anyone may be to dance around either pole, it seems impossible to avoid getting caught in the magnetic field of one pole or the other.

The attraction of the first model lies in the fact that it affirms the Catholic identity of the college in a clear-cut manner. This is an important value to not a few in the Catholic community who quite rightfully fear that loss of identity is a real danger for Catholics in an age of secularization and religious indifference. A visibly Catholic stance is not necessarily inimical to the pursuit of truth and academic excellence nor does it exclude the possibility of adaptation and growth. We have been saying this for a long time and we know that it is true. From a financial point of view, the Catholic institution that opts for this model has a strong claim on the support of the Catholic community at large and the church authorities in particular, especially in the matter of fund raising and recruiting of students. If a quality department of Catholic theology and strong programs to promote Catholic religious practice are a high priority for the church, then Catholic money ought to be made available to pick up the bill.

The attraction of the second model lies in the relative independence from interference by church authority and the break with the ghetto mentality traditional in so many aspects of Catholic life. A more open stance seems better suited to the realities and challenges that confront Catholic higher education today. It creates a more congenial atmosphere for persons who are not Catholics, as well as for Catholics who no longer practice their faith. In theory at least it gives lay Catholics equal status and equal opportunities with the clergy and religious. This opens up new and enriching possibilities to attract the quality faculty upon whom academic excellence depends. It affords a wider base from which to recruit the students upon whom the financial solvency if not the very survival of the Catholic college depends. Government money is more likely to become available to institutions that conform to this model where the separation of church and state is a legal reality. Furthermore, when the study of religion is included among the humanities, the college can benefit from the extensive lobbying efforts now underway to obtain grants from the National Endowment for the Humanities and other sources to develop and improve programs in religious studies.

It would be a mistake, however, to suppose that financial considerations alone make this second option attractive. Catholic institutions have felt free to adopt this more open model because it conforms better to an American Catholicism that is beginning to come of age. It does not seem as necessary as it once did to isolate ourselves from the surrounding culture in order to protect our Catholic identity and our Catholic faith. Educated American Catholics have learned to live with pluralism, not only ethnic and political but also philosophical, theological and religious. We understand other religious traditions better and are less threatened by them. Especially since Vatican II, we have come to realize that there is not an infallible Catholic answer to everything; we have discovered that doubt, controversy and dissent can nourish faith and bring it to maturity; we now experience multiple ways of expressing our Catholic faith in our worship and our endeavors to promote the peace and justice that characterize the kingdom of God. These are powerful reasons why an institution might decide to locate its Catholic identity within the wider and more open framework that the State of New York, for example, provides.

My thesis thus far has been that the future of religion in the Catholic college will depend on which of these two models the college most closely resembles. In contrasting the two models and in drawing out the implications for the religion course and campus ministry, I have hinted at a certain personal bias in favor of the second model. In the time that remains, I should like to outline two reasons, based on theological reflection, that support my preference. It seems to me that a Catholic college that goes in the direction of the second model allows faith to be faith and theology to be theology.

The Catholic college that constitutes itself as a community, not of one faith but of many, and does not exclude persons who outwardly profess no faith at all, is on solid theological grounds. At one time our theology did presume that faith and salvation were inextricably linked to church membership, that loss of church relationship meant loss of supernatural faith. This ecclesiocentric approach, as it is called, is not without foundation in the New Testament and church tradition. Just prior to Vatican II, however, and under the impulse of the ecumenical movement, our theology began to move toward a Christocentric position. In this view, faith and salvation are related to some form of acceptance of Jesus as the Christ, albeit unarticulated as in the case of the so-called anonymous Christian. Since Vatican II, some theologians, realizing how offensive this might be to Moslems and Jews, how incomprehensible to Hindus and Buddhists, have adopted a new and less restrictive way of thinking about the problem. This is known as the theocentric approach. It is based on the conviction that the God who creates is also the God who redeems the whole of creation and genuinely wills to save it. Thus in the existential order all of created nature is transformed into an offer of grace. Faith and salvation depend ultimately on the mystery of the intimate and privileged relation that we must presume to exist between God and every human creature.

In this view, supernatural faith becomes a universal reality and salvation a universal possibility. It does not mean that there is a Christian god, a Jewish god or a Buddhist god, much less an atheist or a hedonist god. But it does affirm that salvation can come from a Christian, a Jewish, a Buddhist and perhaps even an atheist or hedonist way of relating to the transcendent absolute we call God. And again, this does not mean that one faith expression is as good as another, or that faith can be reduced to some common denominator. It leaves open the question of whether one faith tradition, the Christian faith perhaps, the acceptance of this particular inbreak of the divine into human history, might not be a measure by

which to evaluate the others. But even here we must be careful. Thomas Aquinas himself recognized that the act of faith is directed to the reality of God and not to the words used to express it: *actus fidei terminatur non ad enuntiabile sed ad rem.*

The transition from an ecclesiocentric and Christocentric to a theocentric understanding of faith and salvation has occurred so rapidly and so recently that it has barely had time to enter the mainstream of Catholic consciousness. That is why our official Catholic rhetoric, our deployment of the resources of the Catholic community, our practical approaches to ministry and mission, still put a high priority on church membership measured more in terms of quantity than quality. A Catholic college whose religion programs take seriously the salvific element in all religious traditions, indeed in all human existence, is not only in tune with Vatican II in theory but way ahead of it in practice. Such an institution can also be one step ahead of what is to come by contributing to the search for new motives for maintaining a Catholic identity and an intense Catholic life other than the threat of losing one's soul. In short, a Catholic college that uses this approach allows faith to be faith.

A second theological reason to support the more open model of a Catholic college is that it can allow theology to be theology. I presume that it is not necessary to remind this audience that faith, doctrine and theology are not the same thing. And everyone here, I am certain, is aware of the unfortunate conflicts that have arisen in the Catholic community between church authorities and theologians over their respective and complementary roles with regard both to faith and doctrine.

Part of the trouble comes from the failure to recognize that for theology to be theology it must be creative, pluralistic and critical. Theology is creative when it makes its contribution, as it always has, to the community's efforts to formulate its faith in doctrine, a process that comes from below as much as from above. Theology is inevitably pluralistic since it employs a variety of methodologies for explaining the meaning and the implications of the faith. It makes a great deal of difference, for example, whether theology takes as its starting point the faith that is expressed in official pronouncements or the faith as it is lived and experienced in the community of believers. Theology exercises a critical function when it recognizes that a doctrine has degenerated into cliché and ideology, or otherwise has become inadequate to express the community's faith. In like manner, theology must become critical when one theology that has enjoyed official and popular favor for a long time is prematurely raised to the status of doctrine, while alternate theological positions are dismissed as private speculation. Just for the record, let it be said that a theologian who does theology in isolation is no theologian at all.

These functions of theology just described are in the first instance the task of professional theologians, and that, believe me, is something that our undergraduate students are not. It can be argued, however, that it is entirely appropriate for undergraduate students to experience some of these aspects of the theological enterprise. To put it another way, if I may be so bold, they have a right to be disturbed in their simple faith. That is what college is for: to develop habits of critical thought. We are hardly consistent when we exempt biblical texts and church pronouncements, theological systems and faith traditions, including our own, from the same hermeneutical critique that we apply to historical documents, philosophical theories, works of literature and art, or empirical studies.

Too often the theology course in the traditional Catholic college tended to continue and to crown the process of indoctrination begun in the grades and the high school. A college that follows the New York State model that I am advocating must explicitly reject such an objective. Even so, it is not unreasonable to expect that exposure to theology in its creative, pluralistic and critical aspects might bring a student's simply simplistic faith to the complexity and maturity that characterize the religious convictions of an educated adult. This is possible in a context where theology is allowed to be theology.

By way of summary and conclusions, I cannot resist doing what teachers are expected to do in their courses and lectures, that is, to offer suggestions for further reading. For this purpose, I would recommend two classic books by a distinguished Protestant theologian, the late H. Richard Neibuhr. He treats the problems we have been addressing with more theoretical sophistication and in greater depth than I considered appropriate here. In *Christ and Culture*, Niebuhr analyzes five ways of relating Christ or Christianity to culture. These could easily correspond to the two models of the Catholic college that I have described, allowing for the alternate models that might fall somewhere in between. In his book, *The Responsible Self*, Niebuhr has a chapter entitled "Responsibility in Time and History." Therein he makes the point that, although the past is past and we cannot change it, although the future is ahead of us and we do not know what it will be, we are challenged to respond to the past because we are free to reinterpret it, we are challenged to respond to the future because we are free to redirect it. This is the essence of what I have been trying to say to the topic, "Religion: The Tradition and What is to Come."

Cloning the Doves of Peace

Robert H. Conn

More than one million people, all doves, flocked to New York recently to demonstrate for peace. In my Sunday School class a few days later, only one person recalled the demonstration. Shortly before that, a friend of mine, a campus minister, traveled half way across the country, to Washington, D.C., to protest registration for the draft. He was arrested. No one heard of that, either.

Throughout our country, citizens gather to protest the policies of our public and private sectors. Increasingly, the resonance of their protests is muffled or absorbed by the pervasive hum of business as usual. Both the public and private sectors have become inured to protests. Each busies itself with its work, increasing in size and managing great wealth, determined not to be distracted.

Like clones in a glass-walled factory, government and business continue to produce and reproduce their own, in full sight of everybody, and oblivious to the chirping of the doves. The doves, for their part, try to affect the process by hurling themselves against the glass walls, hoping to get the attention of the system, hoping to call others' attention to the system. At first, when doves collided with the wall, the clones stopped to look. Then they returned to work. Soon they stopped paying attention to the banging on the walls. Just more birds.

The doves may have their hearts in the right place. I think they often do. But protests, outsiders trying to get the attention of insiders, have reached the point of diminishing returns. Systems will not be changed by persons banging on their outside walls. It is time now to attach important causes to other methods, methods that get people who have different values into the leadership of both the public and private sectors. The trick now is to get inside the factory, to start cloning doves of peace rather than implements of war.

How People Get Into the System the Way It is Now and the Way They Are Now

How does one get into the factory? The answer is disarmingly simple. One gets into the factory by going to college. Not every college graduate runs a factory, but hardly anyone who does has done so without college training.

All of us have known the logic of that process since we started school. Professionals manage our systems of business and government. Colleges produce those professionals, forming and fine-tuning them to keep our present systems humming along. If one wishes to enter a profession, one goes to college. If employers need professional leadership, they turn to the colleges.

That much is obvious. The more interesting question is: How have colleges managed to prepare persons to work so comfortably in our present business and governmental systems? It is a large step—too large, I believe—to simply portray colleges as feeder mills for a vast, unresponsive, and callous economic and political system. The sheer diversity of higher education argues against putting things that way.

Yet, the fact remains that most of the economic and political systems in our country have professionals at their controls, and professionals do come from our institutions of higher education. Our political system increases military spending and decreases social services. Our businesses form conglomerates and decrease competition. We know that reduced social services do not promote equality. We know that when businesses form conglomerates, they do not increase employment. We know that professionals who form and maintain systems like those get their training in our colleges.

Colleges manage to prepare persons to run systems like those for at least two reasons: They need to attract students, and they need to be attractive to employers. Students need jobs and choose colleges that feed well into the job market. The school that wants students (and in a tight economy must compete for them) will shape its course offerings to get students into that market.

Colleges also have to demonstrate to employers that their graduates are employable. They demonstrate their usefulness to government and business by accepting money to do research for them. Colleges and students quickly become habituated to solving the puzzles brought to them by prospective employers. That familiarity with a business's problems looks good on a student's job application after graduation.

Even when a college does not do research, its ability to produce students who work well enhances its placement

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Robert Conn is the Assistant General Secretary for Campus Ministry, Division of Higher Education, United Methodist Board of Higher Education and Ministry. *This article first appeared in the Board's publication* Occasional Papers, *No. 46, October 1, 1982, and is reprinted with permission.*

record. An employer who has consistently good luck with students from one college will return to the same spot when the time comes to go fishing again. That good record will become a strong talking point for the college, too, as it recruits students.

Colleges, then, find encouragement from two sides to get their houses into a particular kind of order. Students want schools that get them into careers. Business and government want schools to develop research, researchers, and dependable employees. In that climate, what school will devote itself to a careful analysis and critique of the products it produces or of the consumers of those products?

That way of putting it may seem to rest on a wrong view of higher education. The view from a dove's eye may be that colleges are factories producing items for sale in the governmental and business marketplace. Colleges don't have that view of themselves.

College leaders want their institutions to be seen, not in relation to working, but in relation to learning. They buttress that appeal by pointing to their interest in the humanities and to their protection of objectivity in inquiry. Colleges offer a hospitable place for humane learning: hardly a market-oriented activity. They also provide laboratories for the free flow of objective inquiry, unimpeded by dogma: learning determined by the quest for truth, not by the needs of trade.

No one denies that schools have a right to understand themselves in relation to learning. But that a horse can be compared with other horses does not mean it cannot be understood also in relation to the work of the farm. When colleges are understood in relation to working, even the functions of the humanities and of objectivity begin to look different. That different look helps us see other reasons college graduates fit so nicely into the present economic and political systems.

What do we learn about liberal arts, for example, when we view them in relation to work? For one thing, liberal arts have long been stepping stones into the professions. Many careers that require graduate education, build that education on a liberal arts foundation. Ostensively, such undergraduate study puts a student in touch with humane culture. Obviously, to some degree, it does that.

But liberal arts education also puts undergraduates into those streams of tradition that are most compatible with the lifestyle of the professional. Art, literature, music appreciation, and history not only draw the learner close to the well of humane learning, they also teach a student to seek his or her reflection in the pool of interests peculiar to a generally wealthy and elite class.

Liberal arts, as preprofessional training, equip people with the accoutrements of what Western culture calls the good life. A casual survey of any sophisticated magazine (*The New Yorker*, for example) shows how those accoutrements hang like ornaments on the tree of affluence. The advertisements (especially the advertisements) lusciously link the fruits of the humanities to the prestige of a very small segment of humankind.

Liberal arts, as studied in college, skim only a cupful from the full stream of human culture. They disregard the art of the peasant, the folk poetry of the hill people, the oral history of the illiterate, and more (except as those topics can be considered interesting artifacts for the dilettante). Liberal arts studies tend to draw from sources that either arose from or are kept by the especially privileged. They carry on those sources and the atmosphere of privilege which accompanies them. That atmosphere of privilege accustoms persons to breathe the rarified air surrounding professional life.

Liberal arts, then, neither run counter to vocational education nor produce persons who run counter to professional expectations. The cultivated palate usually has expensive tastes. Being trained to want what only the professional life can make available, one doesn't have much motivation for careful criticism of business and government.

Public primary and secondary schools have been more open about their use of the liberal arts. From the earliest days of significant immigration, this country has worried over ways to integrate the foreign born into the American way of life. It didn't take long to see that the public school held the key. Teaching English, teaching our version of history, teaching political science—all conspired to acculturate the immigrant. But why worry over that task? Because immigrants supplied our factories with employees who could read directions, run machines, and work for lower wages.

That chapter in our history, and those motivations, have never been secret. It seemed natural at the time, and still does to many, to educate people to work. Liberal arts were an integral part of that education. It seldom occurred to educators that criticism of the factory system might be part of a humane education.

The use we make of liberal arts is not unrelated to working, any more than the use we make of air is unrelated to living. The same may be said about the role of objectivity in higher education. The claim is that truth has always hatched its eggs in the nest of objectivity. We analyze how things work; we don't make value judgments. College education teaches persons to suspend judgment—at least some kinds of judgments—in order to get a long, uncluttered view of things.

That claim contains some truth. It does make for better science in the laboratory. But if you look at the claim of objectivity in the light of the work of the university and of the work of its graduates, the shadows shift and other connections come to view.

For one thing, the college itself grows out of a set of values. We only need to ask, What kind of an institution might we have had other than this one? to realize that this college might be organized and work quite differently. It is what it is as the result of choices, selection from among alternatives. And each choice expresses a value.

One might also ask of the departments and classes in a college, Why these rather than others? Again, from among an enormous range of possibilities, some few have been sifted out according to some set of values. The same holds for the selection of texts, the questions on tests, and

the words used by an instructor in the classroom. Each belies a choice. Each choice belies a set of values.

It can't be otherwise. No college wants to suggest that its curriculum resulted, like Democritus's universe, from random grouping. College leaders have selected some few items from an almost infinite range, reflected the concerns they think matter (or should matter) most, and have deflected students from what they consider inessential. Selecting, reflecting, and deflecting—each the tip of a mountain of value commitments.

The question is, Can anything nested in a value-laden system still be value free? Some might treat objectivity like a diamond—the same stone no matter what its setting. But others would wish to say that, while it may be the same diamond, it makes a difference whether it marries the bride or bankrolls the thief. To change the image, the scientist may analyze the diamond. The fact that the scientist does not know the use to which a bride or a thief will put that analysis does not make the analysis neutral. In fact, it will have a great bearing on the outcome.

The chosen work of the college expresses values. The work of the college's graduates earns wages because it fits well into some other system's values. Students often choose careers because they value the money and prestige or excitement those careers offer. The myth of objectivity in higher education obscures all of that.

When professionals come through higher education, drenched in the values of the system and persuaded that they are value free, they have been prepared to work in government and business. They do not make value judgments; they make systems function. Problem solvers and puzzle workers, they work objectively for a system that makes the implements of war and aggravates poverty. Some, content to design a better turret, never ask where the tank is going, or who it is going over. Objectivity means, don't ask why we have chosen to have you do this. So far, it has not helped clone many doves of peace.

How Church-Related Colleges Can Quit Rescuing The Renaissance and Start a Ministry to the World

Many colleges, in the name of objectivity, send students unwittingly into the world saturated with values. Church-related colleges may fall prey to a reverse irony: those colleges, founded in the name of values, may imbue students with valuelessness. In the process, a rare possibility for mission slips from their grasp.

To begin with, church-related colleges usually make an open declaration of their commitment to values. Human values do not lie secretly between the lines in catalogues or lurk silently beneath piles of textbooks. They are publicly displayed in statements of purpose and in promotional brochures.

Church-related colleges form one limb of the church's campus ministry. Many were created for the express purpose of leading the church in ministry. Humane learning was for the sake of ministry. But a curious change has occurred.

By a subtle process, the humane learning which once supported religious purposes has now become the primary purpose of the church-related college. Religion, its significance diluted, has become one among all of the humanities. That shift may seem simply a rearrangement of players on the field and not a change in the game itself. After all, religion and humane education share this much: both are held in the embrace of commitment to significant values. But the change does matter, and it can be seen in at least two ways.

First, when colleges belonging to most mainline churches announce their commitment to humane learning, the chime produces some discordant overtones. One handy example is the promotional material written by the college to attract students. Alongside the descriptive material about the school's dedication to the humanities, one will catch reverberations of a different pitch: one describing how many students were accepted into graduate professional schools and how many more students stepped out into jobs. The vital connection seems to be, not to the ministry of the church or to the broad concerns of humankind, but to the narrow objective of occupational preparation. Do humane learning and job training coincide? Is there a confusion about what it means to do humane learning?

That last question leads to the second way to see the meaning of the change from ministry to humane learning. The shift to humanities—liberal arts—has been a shift away from values altogether. In most schools, professors do not regard psychology, history, philosophy, and social science classrooms as appropriate places to be dogmatic. Theories are taught "objectively." Students supposedly learn to make judgments based on the weight of the evidence.

Religion, too, is taught objectively. The claims of all churches and cults receive equal treatment. Believers must make their own judgments. Values are not taught, but clarified.

The shift to humane learning becomes, oddly, a step toward value-free education. The meaning of that step remains hidden because of a confusion about humanism. Humanism contrasts sometimes with theism, sometimes with materialism. When humanism contrasts with materialism, religion stands with it—both agree that persons are more than matter. But when theism no longer stands beside humanism, but is absorbed into it, religion becomes just one among many human concerns, neither more nor less important than others. Religion is then studied as an example of human folkways, not as an inspiration for ministry and mission.

Liberal arts, humane learning, in the church-related college form one special aspect of a larger humanistic vision, a vision from far back in history. The vision is of a particular kind of educated person—a concoction of literature, arts, and science, a well-blended connoisseur of all human life, open to appreciate all of the artifacts of human culture. In a word, scratch the patina from the church-related college and you will find Renaissance man on a platter. Philosophically the church-related school devotes itself to rescuing the Renaissance.

But it rescues a denatured Renaissance, one no longer redolent with fresh learning, but airless in the desert of objective analysis. Religion absorbed by humanism absorbed into valueless analysis—the result is that those who step from such training into the professions have no point of view from which to criticize the systems they enter. Lacking a dove's eye view, they contentedly ride the conveyor belts of business and government.

It could be otherwise. Church-related colleges could take a different source in their heritage for inspiration: their mission as campus ministry. To do so would involve a one-hundred-and-eighty-degree rotation in program. Presently, the colleges mask their services as professional and occupational training schools, choosing instead the costume of the Renaissance. But, because it is only the costume, it lacks even the Renaissance's full-bodied celebration of human values.

The half rotation would bring church-related colleges face-to-face with today. It would unmask their desire to fit persons for the job market, and instead, accept that task with enthusiasm. Possibly with a vengeance. A full commitment to professional training would carry with it a restored deep concern about values. In effect, the church-related schools could offer the finest of job training cultivated in the garden of Christian values.

Imagine the finest in premedical training in which fundamental issues about equal access to medical care, the nature of private wealth in a predominately poor world, and the political influence of the medical and health insurance businesses are raised. Imagine the best of computer science, in which questions about privacy, about the management of information systems that feed military systems, and about centralization of information are part of the curriculum. Imagine the finest in business education, in which the social costs of pollution and land use, the human costs of conglomeration, and the costs to the world's poor of transnationalization are intrinsic to the coursework. Imagine the finest in pre-law, in which the morality of television campaigning, the ethics of private interest legislation, and the nature and results of the prison system in the United States are part of the assumed atmosphere of study.

Church-related colleges can engage this world with ethical power. If they do not, then they present the paradox of being schools raised up by the church for secular purposes—schools needing the ministry of the church. If they do engage this world, they need no longer justify their existence by salvaging liberal arts. They will justify themselves by expressing a ministry to the world which meets the world on its own terms, gentle as doves, but wise as foxes.

Schools raised up by the churches can bring new persons into the factory, professionally alert and ethically sensitive. They hold one good possibility for affecting the system so that it can begin to clone the doves of peace.

How Campus Ministry Can Get Out of Therapy and Rediscover the Galapagos Islands

All church work in higher education is a form of campus ministry. Church-related colleges offer opportunities to administer on behalf of ministry. On other campuses, campus ministry exists as a colony on someone else's property. Interpretations of the work of those colonies have changed over the years, but they all share a common cause of doing work in an environment not owned by the church.

Some view campus ministry units as places where the church's child, struggling with the alien environment of the secular campus, can turn to find familiar, church-like settings. The doors remain open to others who, disoriented by the whirl of the large college, need some points of stability and some moments of solace and encouragement. That interpretation may expand to include a sort of feisty sense of the church on campus as a place to engage the intellect of the culture despisers—a chance to restore Christ as Lord of the brain's left lobe.

More recently, many campus ministers have interpreted their ministries as primarily pastoral counseling. Because counseling so frequently occurs one-on-one, it brings the singular healer to the lonely student. Together they deal with the painful effects of the alien environment. The goal: to restore counselees to their customary elan.

Each of those styles of ministry has precedent and legitimacy. Each treats the campus as a tourist or a guest might: sympathizing with its problems but not equipped to make major changes. Counseling, for example, may helpfully adjust people to their settings, may even lead them to rearrange some of the relationships within them. But in the process, it may also simply restore people to do the work they set out to do. If so, its outcome is that someone else is not tuned into the steady hum of business as usual.

To see the limitations of that interpretation, imagine another form of counseling, one with different assumptions about ministry on campus. Perhaps the systems people want to enter make people sick. Feeling alienated in systems like those may be a form of health. Healthy people may refuse to adapt to a sick system. Could experiences of alienation signal places of entry into an understanding of social systems and of what they can do to people? Counseling, then, could become a way of awakening people to the subtle ways society insinuates its assumptions into their lives. Meetings with faculty, worship services, Bible study (especially Bible study), and work projects could all become places of entry into that same understanding. If campus ministry is ministry, and ministry means engraving the promise of the gospel on the heart of this world, then that ministry is more than therapy. It is also a revealing of the principalities and powers.

Campus ministry, like Darwin's finches, must take the shape it needs to manage its environment. The finches in the Galapagos Islands did more than adapt to the pebbly beaches and peculiar fauna. They also adapted the islands, changed balances, added new factors. Because of their presence, some species could not flourish. Others, rid of natural predators, could increase.

The secular campus is the Galapagos of campus ministry; the ministry, the colony of the church. Campus ministry must be done with the conviction that colleges can be adapted to the conditions of justice, peace, and mercy. It

needs the kind of assertiveness that brings issues to the schools.

That assertiveness does not entail the heavy symbolism of a war between the forces of good and evil. God's spirit moves in, with, and under all things, including the secular college. Colleges are not seas of sin; campus ministry units are not islands of purity. But neither can one rest in the benign assurance that college and campus ministry are about the same business. The colleges will continue to produce the professionals wanted by the political and economic sectors. They will do so because their students, wishing employment, will ask for that training.

To affect the ecology of that system, new ingredients must be added. Campus ministers can add them, not subversively, but in an open, clearly defined way that demonstrates rootage in the gospel and passion for the world. That doesn't mean a return to the stress and stridency of the sixties. It does mean influencing those departments of the college that train the greatest number of persons for professional positions.

Campus ministers, through careful recruiting for retreats or through their friendship with sensitive teachers, could study the social effects of professions with students. They could expose shadowed ethical issues to the full light of day. Campus ministry units could become the resource centers for materials and information the university does not provide. They could draw persons onto the campus who combine a love for higher education with a keen sense of its deprivation and distortion. They could raise questions at public meetings about the social impact of social policy. They could support and applaud the college's good efforts. They could identify places where the searchings of two or more departments may cross and illuminate each other, each exposing the moral implications of the other.

Measured against the sheer size of the college, the number of people who identify themselves as in ministry to the campus may be quite small. Measured against the sheer enormity of the issues, those persons may feel weak. Measured against time, they may be our best hope. Like Darwin's finches, they have singularity of purpose and quiet persistence. Pebble by pebble, and leaf by leaf, they may change the ecology of the college.

Transformation

As species go, a large gap extends between the finch and the dove. As values go, they are birds of a feather. Survival for each entails changing the environment for all. In that sense, the transformation from one to the other is the smallest quantum leap.

The larger leap is from our business and government systems as they now are to what they could become. Many of our church colleges and campus ministries hang precariously close to the edge of our social abyss on one side, wishing to be on the other, unable in their present situation to take the leap. They may see the graceful soaring of the birds overhead who, unintimidated by the abyss below, eventually set their feet upon the other side. They may even mutter enviously, "If only I were a dove, I could make that flight." They are right.

Universities and Weapons Research

William J. Rewak, S.J.

Whatever else a university is, it is primarily a place for reflection and judgment. And I suspect that much of the satisfaction we find in our work—whether we are always aware of it or not—results from the fact that we do lead lives of reflection: we're constantly engaged in evaluating our own work as educators, we reflect continuously on the worth of the curriculum, on the worth of our own institution; we discuss and meditate on such crucial issues as peace and faith and justice.

Because of this emphasis on reflection, we may indeed appear to the layman to be living in ivory towers. But for anyone who has worked on a university campus, it is no blessed island surrounded and protected from the harshness of the outside world by magic: Prospero lives only in the imagination.

Universities today are centers of research for industry and government; they're harbors for political aspirants (and political refugees); they are active in lobbying, and they are engaged in business enterprises.

Nevertheless, despite its own awareness as an integral and active part of society, a university must maintain its autonomy—perhaps even a measure of distance—because reflection, to be valuable, needs freedom from self-interest.

That is why it is always dangerous for a university to take a position on one or the other side of a controversy. By its very nature, a university must remain free from pressure and external involvement in order to pursue the truth with objectivity.

Such an objective stance is, admittedly, at times especially difficult for an institution that professes adherence to certain values. A Jesuit university, for example, maintains an institutional allegiance to a tradition and a faith structure that places obligations on administrators and fosters expectations on the part of the public: parents, students, alumni, benefactors.

But granted that allegiance, even a Catholic—or any church-related—college or university must honor the peculiar mission of higher education: it must be committed to facilitating dialog, encouraging research, and searching out all avenues of thought in order that the truth may appear and that society may thereby be enriched.

We need never be afraid of such dialog; we need never worry about exposing students to ideas as long as we avoid propaganda, allow for free discussion and honest investigation, and help them develop the capacity for mature judgment. No one need ever be afraid of the truth.

Given this basic approach, however, there are times when an objective stance is not the best contribution a university can make, times when it must—through adopted policy, through public pronouncements, through a consistent manner of action—witness to the importance of certain moral values.

There are moments in the life of a university, in other words, when it must take a prophetic stance, precisely because there are moments in the life of society when crises occur which must be addressed with as much moral enthusiasm as possible.

And I believe the present danger of nuclear war is such a crisis.

I believe that a university, in fulfillment of its traditional role, has a present obligation to meet the issues of war, nuclear weapons proliferation and disarmament head on. We need to put the resources of our academic institutions—theological, philosophical and humane, as well as scientific resources—at the disposal of our country, at the service of mankind.

We need reflection.

We need the physicist reflecting with the theologian, the political economist reflecting with the philosopher, the historian reflecting with the Pentagon.

We need to devise institutes, conferences, special courses that look at these problems from every angle; we should be willing to spend substantial funds on speakers who will lecture, debate—even preach. We should look at all our support and entertainment services and incorporate their unique contributions into a university-wide exploration of the nature and morality of nuclear war.

But perhaps a stronger stance is also necessary.

Universities have traditionally provided much research and development for the defense program. In recent months, of course, more money has been available from the Department of Defense than from any other government contracting unit. And much of it is intended, directly, for the development, testing, and production of nuclear weaponry.

Ought a university to be engaged in such activity? I think not.

Fr. Rewak is president of the University of Santa Clara.
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I am not being critical of our country's need for defense—that is another question entirely. Unless there is a major change in the peculiar make-up of the human psyche, individuals and nations will always need to defend themselves against aggression. My point is that a university has a different role to play in the defense of our country.

It must, through its unique resources, preserve and advance human wisdom, heighten the sensitivity of the human conscience, explore the riches of the imagination, and provide the skills necessary for building a just society.

I believe, therefore, that a university, which is thus dedicated to the preservation and enhancement of culture, cannot at the same time be directly engaged in research on weapons of destruction—weapons whose practical result is the obliteration of culture. To carry on both activities simultaneously is schizophrenic. We should be honest enough to admit this.

I realize there are counter arguments. To work on the instrumentation of a nuclear warhead, for example, is also to improve the peacetime possibilities of planetary research. I would answer, however, that it is the nuclear warhead that is being perfected. I do agree, of course, that much ordinary research can be applied to the weapons industry and that such research would be acceptable: to devise a more efficient silicon chip is valuable, even though we are aware that computer systems are used in the deployment of weapons. There is a difference, therefore, between research directly related to weaponry and research only indirectly related but applicable to weaponry. This principle may not always be easy to apply in the concrete, but it is a yardstick against which prudential decisions can be made.

But isn't any research fundamentally neutral? A distinction has to be made here, I think, between basic research and applied research. Basic research seeks understanding and does not necessarily lead to an inevitable application. Applied research is concerned precisely with application. And applied research is not neutral, for its effect is to change the social or economic or physical environment; such changes must exist within a context of human, and humane, discussion.

Basic research, of course, is not severed from application and it, too, should always keep an eye on possible consequences. But it is applied research we are concerned with here; and universities, in this area, cannot remain morally aloof.

And I realize, too, the danger: am I not suggesting that a university be the moral watchdog for society? I don't think so—that would be presumptuous. Universities are not churches, nor do they function as do political or religious leaders. As a university, we have no innate infallibility; we have no constitutional obligation to tell society how it must act in specific circumstances. Rather, a university hopes to educate its young men and women in such a way that they will understand the need to preserve cultural values, that they will be the reflective and compassionate leaders who determine the direction the world must take.

Another danger is the public's perception of a university as a knee-jerk liberal reactor to every political and social issue. A university, on the contrary—and I repeat this—has to be designedly objective in order to preserve its freedom of inquiry and its credibility. It is not a political organization. We should, indeed, be passionate about human and civil rights, but we should not too readily endorse, as an institution, particular political expressions of such rights. To do so would be to enter the arena of partisan politics; once a university does this, it forfeits its ability to seek the truth without coercion and without compromise.

On the other hand—and a university shares this duty with any human organization—it does have a responsibility to take an institutional stand, even on a politically-charged issue, either when its own life or welfare is threatened by external events, or when its own actions affect the external community. In the first instance, for example, it takes a stand if its students are faced with a denial of financial aid; in the second instance, a university—it seems to me—must not be directly engaged in weapons research.

For we must remember, above all, that nuclear war is a new dimension for mankind and that the old arguments do not fit. The tailoring has to change. And I am enough of a believer in mankind's capacity for selfishness and greed to know that it is unfortunate but true that when we invent a weapon, we use it: bow and arrow, gunpowder, atomic power. Any weapon, obviously, is a deterrent, but no weapon has ever been successful simply as a deterrent, and no weapon has ever been confined to self-defense.

I admit that private universities may be able to absent themselves from such research more easily than public; but, after all, public universities are dedicated to the same principles as private and by their charters are committed to the public well-being. A private university, of course, owes allegiance to no political organization. It can, therefore, without detriment to its existence and without compromise, take such a prophetic stance. I think it is time to do so. I think it is time to let our reflection bear fruit in judgment—the judgment that we can no longer participate in an activity that is so directly inimical to everything a university is attempting to achieve.

For on this issue, I worry about too great a stress on objectivity. I worry about preserving too cool an institutional demeanor. I am reminded that Dante's first message in the *Inferno* is that even hell itself has no place for those who, in times of moral crisis, fail to choose.

Draft Registration and Federal Student Aid

David M. Johnson

The way people in higher education have been talking about registration for the draft lately, one might think a time warp had transported us back to 1968. You'd remember 1968, assuming you were alive then. Probably you'd remember the deaths of Martin Luther King and Robert Kennedy, and the Democratic convention in Chicago, three tragedies that shocked and changed us all in fundamental ways. You might also remember that enrolling in college in 1968 was enough to keep a young man out of the military draft, while an army of the poor and minorities fought in Vietnam.

But this is 1983, and things have changed considerably. College kept students out of the draft in 1968. Fifteen years later, draft registration is about to keep some students out of college. At least one thing hasn't changed: again the victims are likely to come disproportionately from among the poor and minority groups.

The lever of this neat near-turnabout is something commonly referred to as the Solomon Amendment, also known as the Solomon-Hayakawa Amendment or—officially—as Section 1113 of the Department of Defense Authorization Act of 1983. Proposed originally in the United States Senate by S.I. Hayakawa (a freshman college president in 1968), it passed on a simple voice vote with almost no debate and precious little dissent. There were a few more dissenters in the House of Representatives when it came before that body for a vote in late July of 1982, but the final count was still 303–95 in favor of Representative Gerald Solomon's version of the amendment.

Briefly stated, Solomon-Hayakawa provides that any student who is required to register with the Selective Service system, and who fails to prove that he has done so, will become ineligible for federally-funded student assistance programs on July 1, 1983. The rationale for the amendment was plainly stated by Mr. Solomon on the House floor:

> Mr. Chairman, there have been over 8 million young Americans in this country who have lived up to their obligations as American citizens, who have lived up to the law of the land which requires that all men between the ages of 18 and 19 register under the Draft Registration Act. I do not have to tell the Members that, as a parent who has a son who has registered for the draft, all of these 8 million young men who have registered sorely resent the other 7 percent of Americans who have either intentionally or unintentionally chosen not to register. Many of them have been misled by their peers. Many of them have been misled by college professors who tell them to 'go ahead and disobey the law of the land, commit a felony and live with that for the rest of your life.'
>
> Mr. Chairman, I would not want that to happen to my children, and I certainly would not want that to happen to yours or any other young Americans who may be too young to understand just how important this issue is.
>
> There are some 700,000 young men in this country who have, for the most part, unintentionally failed to register, and I intend not only to offer this amendment to this legislation, but as other legislation comes down the pike, such as the jobs training bill, such as home loans in various categories, I intend to offer the same amendment until every young man is deprived of any kind of federal assistance unless he has obeyed the law and fulfilled his obligation as a citizen of the United States of America.[1]

A few members of the House rose in opposition. Toby Moffett of Connecticut; Paul Simon of Illinois; Robert Edgar of Pennsylvania; Jerry Patterson, Ron Dellums, and Barry Goldwater, Jr. of California; Patricia Schroeder of Colorado; and Peter Peyser and Ted Weiss of New York all spoke against the amendment. They raised the usual liberal standards—that the amendment presumes guilt and would punish innocent citizens without benefit of a trial; that it would be discriminatory on the basis of sex; that it would punish only middle and lower class students and minorities who are most likely to need student aid; that it would violate the Fifth Amendment privilege against self-incrimination; that sincere conscientious objectors who have refused involvement with the Selective Service system should have the right to present their arguments before a court prior to punishment; that the amendment was unnecessary, since failure to register was already a felony punishable by a sentence of up to five years in jail and $10,000 in fines; that it smacked of the loyalty oaths of the 1950s; and that colleges and universities should not be put in the position of policing violations of the nation's laws. Their arguments failed to sway their colleagues, however, and the amendment passed overwhelmingly in what was later termed by almost everyone as a straight vote for "patriotism."

Mr. Johnson is the Associate Executive Director of the Association of Catholic Colleges and Universities.

[1] *Congressional Record*, July 28, 1982, page H 4757.

Somewhat curiously, the Washington-based higher education associations—whose business it is to keep tabs on any bills in Congress which affect their constituents and to encourage friendly Congresspersons to vote in the "correct" manner—were largely silent on the issue. Ten days before the House debate, representatives of most of the major higher education groups in and around One Dupont Circle were invited to support a letter which three student organizations were sending to all members of the House in opposition to the Solomon amendment. All declined. One week before the debate they were invited to support ACCU's letter opposing the amendment on constitutional grounds. Again all declined. To be sure, none supported Solomon's point of view, but neither would they say so publicly, for one or more of three stated reasons: 1) because stands on controversial issues must first be cleared with the association's committee on government relations, and there wasn't time to do so; 2) because opposition to Solomon was a losing proposition in any case; and 3) because the association did not want to appear in any way supportive of draft resistance. Finally, two days before the House vote, eleven higher education associations, having decided what the correct vote should be on this issue, signed a joint letter objecting to the amendment on the grounds that it would create an "administrative nightmare" and noting that it raised "fundamental questions of equity and due process." The letter was sent to one congressman, whose opposition to the amendment was already well known.

To their credit, lobbyists for higher education had been active behind the scenes to ensure that the new law would cause their institutional clients a minimum of trouble. They succeeded in inserting in the report of the House and Senate conferees a statement that the conferees

> . . . strongly urge that such regulations and procedures necessary to implement this provision minimize the administrative burden on colleges and universities and the delays in processing aid applications and awards.[2]

In the seven months since enactment of the Solomon amendment a number of other individuals, institutions, and associations have voiced concern over the law and the regulations proposed by the Department of Education to implement it. The American Association of University Professors has urged that the law be repealed, and a bill to that effect has been introduced in both the House and the Senate.[3] Several colleges have indicated that they will replace aid lost due to Solomon with funds from other sources. The American Civil Liberties Union is pursuing a suit in the federal district court in Minneapolis, seeking a declaration that the law is unconstitutional and should be enjoined.[4] And the Department's proposed regulations have failed to convince anyone in higher education that administrative burdens to institutions, and delays in processing aid to students, will be minimized as called for by the conferees. Barring major revisions by the Department, a separate lawsuit against the regulations is contemplated.

The resulting discussion has raised a number of values questions about responsibility, rights, and conscience, and about the relationship between higher education and the federal government, but has provided few answers thus far. Is it really too much to ask that college students submit to a simple registration law, judged (even if narrowly) by Congress to be important to the national defense, before the federal government helps them pay for an education? If not, does it matter that it is the student who must prove that he has registered, rather than the government having to prove that he has not? Does it matter further that the only ones who must submit to this additional eligibility requirement are needy males? Would putting wealthier people through the same eligibility standard before allowing them to claim deductions on their tax returns make the law appear more fair, or more absurd? And, even if one supports draft registration as the law of the land, is it not still improper to deny the normal benefits of the society to those who have been convicted of no crime, particularly when *convicted* felons can get federal student aid for college courses offered in correctional institutions?[5]

The stance of the major higher education associations in the resolution of these questions has been to let their constituents who care enough to do so quietly argue the philosophical issues, while supporting concerted attacks on the regulations. Since many of the college presidents to whom they answer are not convinced that the law errs in its intent, efforts to repeal the legislation on the part of ACE, NAICU, the public colleges, AAU and the others continue to be deemed inappropriate by their leadership. At the same time, all seem to agree that spending much of their institutions' time or money to enforce the law is equally inappropriate. Such is the deal offered by the major associations: to refrain from giving public support to those opposing the law and seeking its repeal (a battle they would be likely to lose anyway, using up some measure of Congressional goodwill in the process) and, in return, Congress and the Department should not ask their institutions to expend much effort in its enforcement. Not a bad deal for higher education, all things considered. It is only the Department's unwillingness to accept this deal, as exemplified by its proposed regulations, that has kept the whole matter not only alive, but ever more prominent in the eyes of the Washington associations.

Meanwhile, the debate on the values questions is largely carried out not by the education community, but by lawyers—particularly by those who brought the Minnesota suit, convinced that the law is constitutionally unsound on any number of points and will speedily be judged so by a competent court, and by the lawyers who oppose them, equally convinced that, while the law borders on the un-

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[2] *Congressional Record*, August 16, 1982, page H 6001.

[3] H.R. 1286 (Representative Robert Edgar) and S. 122 (Senator David Durenberger).

[4] *Doe* v. *Selective Service System*, Civ. No. 3-82-1670 (D.Minn.).

[5] The full irony of this comparison is realized when one notes that incarcerated felons, while eligible for federal student aid, are *not* required to register for the draft until they are released from jail, and thus should not be subject to the provisions of Solomon-Hayakawa. One presumes that few non-registrants will willingly take advantage of this legal loophole.

seemly, there is nothing so clearly wrong with it that will cause it to be dismissed from the body of law.[6]

The advantage in forwarding these difficult questions to the courts, of course, is that the legal process provides a controlled forum for debate and—ultimately—resolution of issues, based upon prevailing legal principles rather than upon more transient political notions of what constitutes patriotism or similar values. Yet it would seem, as Father Rewak suggests in the preceding article, that institutions of higher education have a separate responsibility to contribute to the discussion of such issues, if only to increase awareness among members of the local campus community. It is hoped that Catholic colleges and universities will provide such forums in the coming months.

[6]On March 9, 1983, as this edition of *Current Issues* went to press, Judge Donald D. Alsop of the United States District Court in Minnesota sided with the ACLU attorneys, granting their motion for a preliminary injunction barring enforcement of the Solomon amendment. Judge Alsop concluded that the plaintiffs had demonstrated a probability of success on the merits of their claims that the law violates constitutional prohibitions against both bills of attainder (i.e., laws that legislatively determine guilt and inflict punishment without the protections of a jury trial) and self-incrimination. Further court action will follow immediately, with the plaintiffs seeking a permanent injunction against the law.